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"Duty has the virtue of making us feel the reality of a positive world which at the same time detaches us from it." Amiel. Oct. 1849

Grant's story. Archer asks her only the man should care say nothing but the bride's head shook.

"Riches Soaked in Blood" is the gruesome title of a newspaper article detailing the enormous sacrifice of life in Pittsburg's industrial progress. In the first five months of this year the coroner recorded 1,095 deaths, of which 344 came suddenly and violently in the mills and railroads of the city. One life was sacrificed for every 50,000 tons of coal shipped, one life for every 7,000 tons of iron and steel, and so on. Yet the city moves on—and so does every American city and town where the mills and factories and sweatshops are adding to the nation's wealth—and others step up to fill the vacant places.

"Riches Soaked in Blood."

But two ways are offered to our will;
Toil with rare triumph, ease with safe disgrace,
Nor deem that acts heroic wait on chance!
The man's whole life preludes the single deed
That shall decide if his inheritance
Be with the sifted few of matchless breed,
Or with the unmotived herd that only sleep
and feed.

LOWELL.

FROM GENERAL GORDON'S LETTERS TO HIS SISTER - PAGE 160.

"The more we see of life, the more one feels disposed to despise one's self and human nature, and the more one feels the necessity of steering by the Pole Star, in order to keep from shipwreck; in a word, live to God alone. If He smiles on you, neither the smile nor frown of man can affect you. Thank God, I feel myself, in a great measure, dead to the world and its honours, glories and riches. Sometimes I feel this is selfish; well, it may be so, I claim no infallibility, but it helps me on my way. Keep your eye on the Pole Star, guide your bark of life by that, look not to see how others are steering, enough it is for you to be in the right way. We can never steer ourselves aright; then why do we try and direct others ? I long for quiet and solitude again. I am a poor insect; my heart tells me that, and I am glad of it."

"From an ol
There cam
Its quaint
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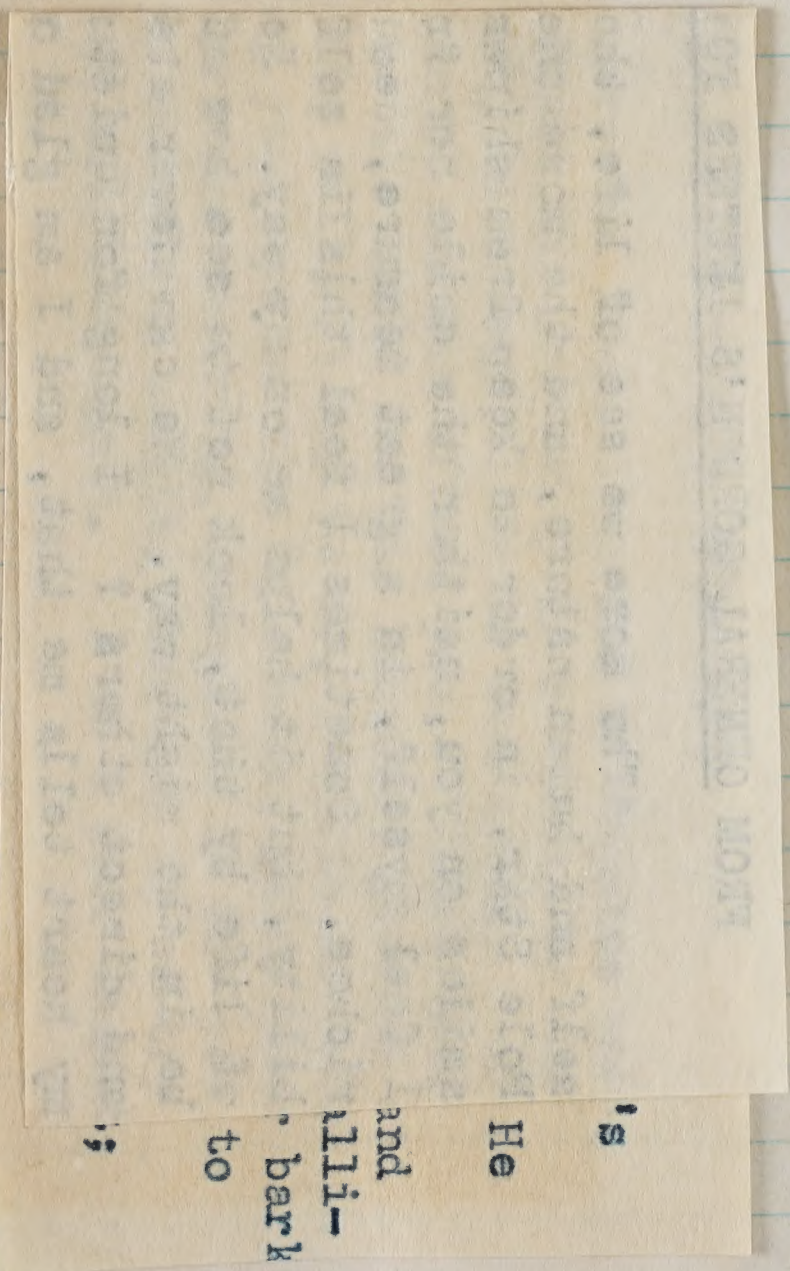
Trust ther

"From an old English parsonage, down by the sea,
There came, in the twilight, a message to me ;
Its quaint Saxon legend, deeply engraven,
Hath, as it seems to me, teaching for heaven ;
And all through the hours the quiet words ring
Like a quaint inspiration—' Doe ye nexte thynge.'

Many a questioning, many a fear,
Many a doubt, hath its quieting here ;
Moment by moment, let down from heaven,
Time, opportunity, guidance, are given.
Fear not to-morrows, child of the King :
Trust them with Jesus. ' Doe ye nexte thynge.' "



Times Jan 13, '44

THOMAS DAVIDSON

Last night a group gathered at the Educational Alliance in this city to do honor to the memory of Thomas Davidson. Who was Thomas Davidson? "A failure," according to the recent judgment of one writer. It is true that his books are not read today, and that even the Bread-Winners' College which he founded on the lower East Side is no longer in existence. But how does it happen, then, that forty years after his death a large group of people will come together for a centenary celebration in his name? The answer no doubt lies partly in the fact that Davidson was a pioneer, whose early efforts are now bearing the richest fruit in the cause of adult education for wage-earners. But what last night's gathering seems to show even more impressively was that what a man *is* can often count for far more than merely what he "does." "He had a vivid and exuberant personality," declares the Dictionary of American Biography, "and a genius for friendship, and he carried with him an air of elevation which came from his constant association with the saints and seers of all times." William James is among those who have paid deep tribute to him. Thomas Davidson left, in short, an indelible impress on many young men and women whose lives he enriched unforgettably by the heroic magnificence of his own character.

Ed. Sky Times, Oct. 7, 1940

TREASURE OF THE HUMBLE

Recently and within a week of each other there died in New York two old people wholly unknown to fame. They occupied obscure niches in the great city workshop and left behind them none of this world's goods. Yet the newspapers printed extended obituaries of both. This was because each possessed the treasure of the humble—a gift of kindliness, a warmth of spirit that lingers as a radiance in the memory of all who touched their simple lives.

They were "Old Tom" Delaney, lamplighter emeritus and doorman at Bellevue Hospital, and Mathilde Fuhlenborf, philosopher without portfolio who conducted a vertical course in cheerfulness while running an elevator at Columbia University. Many were surprised to learn their last names; no one ever thought of addressing them that way. Old Tom was a man of culture, a one-time student of Dublin's College of Physicians and Surgeons and a musician of classic taste. Somehow the tide of life submerged him, but thirty-five years ago Bellevue dredged him up from the Municipal Lodging House. At the hospital he became a cricket on the hearth, the chirp of his soft brogue lifting the hearts of the despondent and easing the burden of the afflicted. Mathilde's clients were a different type, homesick freshmen, abstracted scholars or worrying professors. Her elevator was a neighborhood center and often a campus confessional.

Old Tom and Mathilde did not know they were dispensing treasure. There is a great wealth of it among the poor and it is given with never a thought of return. It comes shyly from some, but from others it pours like a healing fountain. It is the most blessed gift in the world to share, because it is both inexhaustible and unforgettable.

IS SATEN Still Alive!?

Margot - yes??

William Dobbie, well known as the former Governor of Malta and an outstanding Christian army officer, has many striking things to say in an article entitled "God in Human Affairs," written for the periodical *World Dominion*, and quoted in *The Presbyterian* (Feb. 25). "World dominion can only be brought about in a way which will benefit the human race," writes General Dobbie, "by handing it over to the Son of God, the Lord Jesus Christ, who will, He has promised, one day assume executive control of this earth." Referring to the lessons that God would have us learn, he declares that even the more favored nations "have also lost their true perspective and have been following after things which not only cannot satisfy, but must plunge us into ruin. Where God is left out, ruin must follow sooner or later. . . . In our case, as in the case of others, the canker of godlessness has been at work. . . . Before we can hope to take a hand in the reconstruction of the world on a fair and righteous basis . . . we have to set our own house in order. . . . Not unless and until our own foundations are built fairly and squarely on the Rock, the Lord Jesus Christ, as revealed in the Scriptures, can we hope to help the world." In answer to the question, "What, then, is it exactly to which He is calling attention?" General Dobbie writes: (a) We cannot win in this war, or in the peace, without His help. Human resources and human efforts, however great, are not enough. (b) To gain His help we must be fit to receive it. This involves ruthlessly putting away those things which we know are displeasing to Him, confessing our sins, and turning from them. (c) We must acknowledge God in Christ as our God, in deed as well as in word."

B. D. Jones, March 43

Elders & Deacons

Name/Scr. O.V. Ruling elders are frequently the representatives of the people chosen by them for the purpose of exercising govt. & discipline in conjunction with pastors or ministers. This office has been understood by a great part of the Prot. Ref. Churches to be designated in the Holy Scriptures, by the title of Governors, & of those who rule well, but do not labor in the word & doctrine 1 Tim V.17. Rom XII. 7, 8. Acts XV. 25 1 Cor XII. 28

The Scriptures clearly point out deacons as distinct officers in the Church, whose business it is to take care of the poor, & to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the Church Prot. 1. 1 Tim. III 8-13 Acts VI. 1, 2, 3, 5, 6.

As the session or elders are charged with maintaining the spiritual govt. & the corruption, & to exercise discipline, to admonish, rebuke, suspend or exclude from the Sacrament so are the Church assembled for promoting the spiritual interests of the Congregation & superintending the affairs & expenses of the Ch. & appointing delegates to Presbyteries. Ordination of elder or Presbyter.

The questions for ordination of elders & deacons must be same as for ministers 1. Scripture 2 Conf. of F. 3 Form of Discipline. Add 4 Do you acquiesce & 5 Do you promise to study peace, unity & purity of the Ch.

Offices of both are perpetual.
Vacant cong. Elders & deacons to provide &c—
lect the Magst. the word & ye other books, & that
the whole be conducted in a becoming & orderly
manner. Haverfordon.

Dr. Mc Cosh's book.
Functions in Scotch churches.
An Enforced Church visitation
Too much Session - 5th Acc.
Too little Session -
Strength of Presbyterianism.
Offices - Patronage. Call. Trustees. Ralph Prime.
Jos Conrade.
Why Grow Presbyterian.

Spiritual function
Adm. function
Pastoral "
Pica. temp. powers.

Offices of both are perpetual.
Vacant cong. Elders & deacons to preside, & -
lect the Supp. of the next & of other booths, & see that
the whole be conducted in a becoming & orderly
manner. Huntingdon.

Ab: Mc Offices book.
Functions in Scotch churches.
An Enforced Church visitation
Too much Session - 5th Act.
Too little Session -
Strength of Presbyterianism.
Elders - Robert Carter. Jas Dexter. Ralph Dunn
Jas Comrie.
Why Govn Conferences

Spiritual function
Adm. function
Pastoral "
Pica. Ministry. Priority.

went to Smyth the day before and told him all about it and we went up to the Church and prayed. I broke down. I could feel the old desire to fill up and was afraid. I prayed alone too. But fell the next morning whenfor four months it was little or no temptation to me. I can't understand it, and nights in camp I recall I can't help wondering and thinking, remorseful and sick at heart. Did I do my part, I say. God had poor material to work with contained in me, and the transformation of four months was itself a miracle with the hell fired unquenchable appetite I have for that which ruins, Rob, eats, steals, depraves all the very all of a fellow's disposition and character.

* *

Centreville, N.B., Canada.
Jan. 4th, 1913.

I have been out of the woods now a month. Came right home and the best yet. No booze since Aug. 6. Not a drop; not much desire so far. Have had a couple of old time hankering strokes, but I have just gone to Him in a somewhat different way, and got the help. I know I wanted all along. Oh, but my sisters and dear old father and mother are so proud.

I am starting a restaurant all on my own hook. Will open next Friday. Will send you a poster when printed. Give my love Rob to all my good true friends, and don't forget, please don't, I want you with God to help me. I love you Rob better than my own father or anyone on God's green earth, and all I ask is your friendship and prayers.

Love from the bottom of my heart to all.

Deacon.

J P Morgan's will "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it & washed it in His most precious blood He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain & defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered & through that alone." Wm Borden's will. That each of the bequests be used for, or in connection with missionaries and teachers who are sound in the faith, believing in such fundamentals as the doctrine of the Divine inspiration and the authority of the Scriptures, the doctrine of the Trinity, including the deity of Jesus Christ, and in the doctrine of the Atonement through the substitutionary death of our Lord Jesus Christ." Died in Cairo. April 9, 1913. aged 25½

My fathers sleep over the sunrise plains
And each one sleeps alone;
Their trails may dim to the grass and rains
For I choose to make my own.
I lay proud claim to the blood and name
But I lean on no dead kin;
My name is mine for the praise or scorn
And the worst began when I was born
And the worst is mine to win!

I waste no thought on my neighbor's birth
Or the way he makes his prayer;
I grant him a white man's room on earth
If his game is only square.
While he plays it straight I'll call him mate,
If he cheats I drop him flat.
All ranks but this is a worn out lie
For all clean men are as good as I
And a king is only that.

The sunrise plains are a tender haze,
And the nearest bars are gray,
But I stay here where the bright skies blaze
Over me and the big today.
What use to me is the vague "may be."
Or the mournful "might have been?"
For the seer wheels swings pace more to mourn
And the worst began when I was born
And the worst is mine to win!

Charles Badger Clark Jr.
Pacific Monthly 1912?
"The Greenness."

Life of Charles F. Adams

p. 157 Diary, Apr. 11, 1859 "At night [in Washington, N.C.] heard Edward Everett deliver his famous oration on 'Washington' and was sadly disappointed. Every gesture was just in precisely where it should have been; every sentence was balanced, every tone studied. As a literary performance it was polished to perfection. Some of the gems were exquisite. But at the conclusion I had not once felt my blood stirred, nor did I feel a greater veneration for Washington. Whereupon I concluded that, with all its merits, it failed both as a philosophical inquiry and as an oration."

p. 240 On the "Germanic" in Jan. 1880 crossing to Europe "In the afternoon I read the life of Abp. Whately, written by his daughter. In several places I was reminded of the great criticism which may be done to men under the charge of plagiarism: for in this book were thoughts which I had frequently written and supposed them to be original. On the Sunday immediately preceding my departure I had made a statement in the morning sermon which evidently startled the congregation so much so that I felt compelled to repeat it with explanatory phrases. In this book I found the identical sentence, and for one recorded as a sage of the Archbishop

very many years ago. Of the existence of the volume I had no knowledge until I found it in the ship's library. It was pleasant to think that I had been thought as much a person as Charles had thought: but it was not pleasant to reflect that some microscopic critic might see a report of the sermon, might also see two mistakes, & then might scribble for some uses. I prefer the charge that the pastor of the Church of the Strangers had before preaching it, become 'saturated' with the great Archbishop of Canterbury"

John Donne. Sermons. - Funeral of Sir Wm Cokayne. Dec. 12. 1626.

When we consider with a religious Seriousness the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw my selfe downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noise of a Fly, for the rattling of a Coach, for the creaking of a doore; I talke on in the same posture of praying: Eyes lifted up; knees bowed downe; as though I prayed to God; and if God, or his Angels should aske me, when I thought last of God in that prayer, I cannot tell: Sometimes I finde that I had forgot what I was about, but when I began to forget it I cannot tell. A memory of yesterdays pleasures, a fear of tomorrows dangers, a straw vexes my knee, a noise in mine eare, a light in mine eye, an any thing, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer. So carelessely is there nothing, so nothing in spirituall things, perfect in this world.

Henry Drummond's address at funeral of his friend John Ewing in Melbourne 1890

"There are two ways in which a workman regards his work - as his own or as his master's. If it is his own then to leave it in his prime is a catastrophe, if not a cruel & unfathomable wrong. But if it is his master, one looks not backward but before, putting by the ended work without a sigh, and expecting elsewhere better work to do. So he suspected it was in the case of God. We must try to think so too. Work is given men not only, nor so much perhaps, because the world needs it, but because the workman needs it. Men make work but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, it is a place for making souls; for putting in the virtues to one's life: for learning truth honest, modest and good-natured men. So is it with the work of the State or the Church. This is why it never perishes - because it is as much for the worker as for the work... For

Providence cares less for arriving causes than that men, whether arriving or leaving, should be great and true; cares nothing that reforms should drag their causes from year to year bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, wealth, & growth in grace. These lessons learned the workers may be retired - not because the cause is won, but because it is not won: because she has other servants, some at lesser tasks, some half employed or unemployed, whom He must needs call into the field. For one man to do too much for the world is in one sense the whole world's loss. So it may be that God withdraws His workers even when their hands are fullest and their souls most ripe: to fill the vacancies with still growing men, and enrich many with the loss of one."

He did not propose this as an explanation - but as a help to "keep reason from reeling from its throne

No lover you knew him the fact which most impressed you was that he seldom talked about himself and no matter how deep the talk might go, never about that inner self which for praise or for sympathy is in many men so clamant, and in all more or less perceptible. Through the radiance of his presence and the friendliness of his talk there sometimes stole out upon those who were becoming his friends, the sense of a great loneliness and silence behind, as when you catch a snowpeak across the summer fragrance and music of a Swiss meadow. For he always kept silence concerning his own religious struggles. She never asked even his most intimate friends for sympathy nor seemed to carry any wound, however slight that needed their fingers for its healing."

Letter of Henry Drummond, referring to work after the Moody Mission: "I am trying to live on the text I sent you as Christ. was, which seems to me to be one of the most beautiful pieces of teaching in the whole Testament. I think I have got a little way in to its meaning and find it very wonderful."

For Smith thanks to mean I Sam 1, 12

Life of D.L.M. p. 125.

"The power To set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ. The freedom from guilt, the forgiveness of sins, come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. Have brought about those you wish, are supreme things to aim at, supreme losses if they are missed." J. S. Smith says these were

his life. "the search and return of all his interest in men and of all his trust in God and JC."

In 1892 when D. was under fire Sankey wrote to him asking if he still held to these views. D. answered "Would that all calling themselves by the sacred name of Christian, had your charity; knew the meaning as you and Mr. Moody do of 'judge not' and afforded a man at least a frank trial before convicting him. These are my words, and there has never been an hour when the thoughts which they represent were not among my deepest convictions... Let me thank you most heartily for your kindness in writing. The way to spoil souls, to make them hard and bitter and revengeful, is to treat them as many treat me. If I have escaped this terrible fate, it is because there are others like yourself who 'thank me sirs'. But like your friends that they know not what they do, or what solemn interest they imperil when they judge."

"Engineering & Human Affairs".
Summary of Princeton Bi-Centennial Conference by Richard H. Gilkeson, Conf. Director in Princeton Alumni Weekly, Nov. 29, 1946.

"Engineering research has outstandingly

ingly proven its worth in the past and, given adequate incentives under the free enterprise system, will certainly forge ahead to far greater achievements.

Engineering and Human Affairs

IT is a fact that the development of science and engineering have in their results reached the point where the use of these developments cannot be dissociated from a moral responsibility for the effects of their use on society.

In the final analysis, we are left with the dual problem of setting socially desirable aims and developing the techniques for attaining them. In the essential content of the Bible and in Christian ethics derived from it, we have something which is more in the nature of social science and social engineering than we have been accustomed to think or to admit.

These truths are not true exclusively because they are in the creeds of religious sects. They are not acceptable to many as coming by divine revelation. They are true because they express the facts of life. Unless we accept

and follow these truths and pass them on to our descendants, our society will decay or explode. It will do so because it neglected the basic data and laws of social science.

No standard of social conduct ever devised can compare with this age-old standard. No end of education compares with this. No mechanism of social operation will serve its human purposes unless it works by this means to this end. The social engineering of the future must be Christian engineering, or there will be no future into which we could wish our children and their children's children to be born.

CUTS OFF HIS HAND

FOLLOWS BIBLE INJUNCTION

Man Laboring Under Religious Excitement Improvises Guillotine and Maims Himself.

Indianapolis Star Nov 16, '06

NEW ALBANY, Ind., Nov. 15.—Laboring under a religious excitement, Sanford Engleman, a young man living near Byrnville, fourteen miles northwest of here, deliberately severed his right hand on an improvised guillotine, and when asked why he had committed the act, quoted the Biblical injunction "If thy right hand offend thee cut it off and cast it from you."

Young Engleman went about the amputation in the most deliberate manner. Going to a secluded spot in the woods, a mile from his home, the day before the deed, he constructed a guillotine by crossing two saplings over a stump. Lashing them together with his suspenders he placed a heavy block across them to which he attached a cord long enough to reach the stump and placed a sharp ax blade down between the saplings at the point where they were fastened together. Two uprights were then placed in a position to guide the ax in its decent, and the block of wood was arranged so that by pulling the cord the weight of the block could be drawn down on the ax, causing it to decend with great force.

After completing the guillotine the young man returned to his home and passed a restful night, leaving the next morning ostensibly to go to the woods to work.

Arriving at the guillotine he placed his hand on the flat surface of the stump and puled the cord, when the ax came down with true aim and severed the hand at the wrist.

After performing the amputation the young man applied a compress and walked half a mile to the home of a neighbor, where a bandage was applied, after which

Christ Worthy of Supreme Regard.—When Cyrus took the king of Armenia, and his son, Tigranes, and their wives and children prisoners, and upon their humble submission (beyond all hope) gave them their liberty and lives, in their return home, as they were all commending Cyrus, his personage, power, clemency, Tigranes asked his wife—"What thinkest thou of Cyrus?" "Truly," said she, "I never looked upon him." "Why," said he, "where were thine eyes all the while?" "I fixed my eyes," said she, "upon him (meaning her husband), who, in my hearing, offered to Cyrus to lay down his life for my ransom."—*Bogatsky's Golden Treasury.*

he walked a mile to his home. Dr. J. H. Duffin of Georgetown, who dressed the wound, expressed the belief that the young man will survive the effects of the amputation.

A strange feature of the affair is that young Engleman steadfastly refuses to tell what disposition he made of the severed hand further than to declare that he cast it from him and a thorough search of the vicinity of the guillotine failed to recover it. The young man for several weeks had, at times, acted in a strange manner, but until he committed the act his friends had not suspected that his mind was unbalanced. He says that he had been contemplating the act for a year, which is evidenced by the ingenuity he displayed.

If I could live to God for just one day
One blessed day, from early dawn of light
Till purple twilight deepened into night -
A day of faith unfaltering, trust complete
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility -
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway -
Methinks in that one day would so expand
My soul to meet such holy, high demand,
That never, never more could hold me bound
This shrivelling husk of self that wraps me round.
So might I henceforth live to God alway.

that he can talk at all." Elbert Hubbard hardly can be accused of religious favoritism, but in writing about Martin Luther and his contribution to modern civilization, he uses these words: "He fought religious freedom's fight with all the weapons God had given him; and for the liberty we now enjoy, in great degree, we are debtors to Martin Luther." Hear the words of Professor Albert Einstein: "Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration, because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom." Oscar Blackwelder. Ward Harris 4/12/39

EDWARD M. FIELD IN HOSPITAL.

The Former Banker Now Known as Jack Morse in Hell's Kitchen.

Edward Morse Field, son of the late Cyrus W. Field, was picked up in the Bowery yesterday and put in the alcoholic ward in Bellevue Hospital. The policeman whose duty has been for many months to look out for suicides on the northeast corner of Fifth street and the Bowery was on duty there yesterday afternoon—"Suicide Corner," they call it. With clothes bespattered with mud and a battered hat pulled over his eyes, Field staggered out of a saloon and fell in the gutter within a few feet of the policeman.

"Looks like another suicide," said the policeman, going to a telephone and ringing for an ambulance. It was only alcoholism. At the hospital Field came to and gave his name and said he lived at 442 West Forty-sixth street. He raved a good deal about his misfortunes and his checkered career. Several times he attempted to get up out of bed, insisting upon leaving the hospital.

Field was the active man of the firm of Lindley, Field, Wiechers & Co., bankers, which failed in 1891. Two million dollars and more had been sunk. Field was sent to a private sanitarium, but was indicted for grand larceny and held in $25,000 bail. He was arrested also in civil proceedings and sent to Ludlow street jail. He was finally adjudged insane by a Sheriff's jury and in March, 1892, sent to the State Asylum for the Criminal Insane at Buffalo. In 1894 he was released from the insane asylum as cured. The indictments against him were finally dismissed. Field did not go to his old home when he returned to New York, but hired a room in a Raines law hotel in West Forty-sixth street. Along West Forty-sixth street in the vicinity of Hell's Kitchen, he became known as Jack Morse. He was once in Yorkville Court for intoxication. He has disappeared for months at a time from this city and wandered in various parts of the country. A few days ago he reappeared in Hell's Kitchen. The address he gave in the hospital is an abandoned pickle factory.

GROVER CLEVELAND ON SUCCESS.

Tells the Graduates of a Business College in Philadelphia What It Means.

PHILADELPHIA, Dec. 21.—Former President Cleveland delivered an address to-night to the members of the graduating class of the Peirce Business College. Gov. Stone presided. Mrs. Cleveland sat with Mrs. C. C. Harrison and Mrs. L. Clarke Davis in a box. Mr. and Mrs. Cleveland were entertained during their stay in the city by L. Clarke Davis.

Mr. Cleveland's theme was "Success." It is a good thing, he said, to start life with the idea that the world owes one a living, but not, of course, as the highwayman considers it. The true Golden Rule lies at the foundation of all that makes life worth living. He said:

"The most absurd thing for men or women to do at any time of life is to allow the least approach to an idea that because the world owes them a living the world ought to bring it to them. If one can meet difficulties good-naturedly, and is strong, steadfast and hopeful, there is something really bracing and inspiring in a determined attack on obstacles, and there is a defiant enjoyment in feeling that for the time being everything is contrary and adverse. I throughly enjoyed the days spent in unsuccessful and tiresome search for any sort of honest employment; but in all those days I never had a doubt that the world owed me a living, and I never abated a particle from my determination to gain what was coming to me.

"I am so impressed with the motive power of a strong will, undaunted perseverance, unfailing courage, rugged self respect, high aims, an unperverted judgment and an uncorrupted and incorruptible conscience that I cannot see failure when these are present. Of course, there must underlie all these an honesty that is absolutely impervious to temptation; honor that hates meanness and double dealing and truthfulness that cannot abide a lie. The mental requisites of success which I have mentioned, when not the gifts of God, are within the reach of all by cultivation.

"Let us add in completion of our standard of true success a constant example of patriotic love of country and a conscientious discharge of every duty of citizenship."

Philip Vickers Fithian - Journal Jan 21. 76

"The people met for Sermon. many came out I think exceeding many. I felt barren. I was foolishly affraid. I encouraged with myself that some one present who came wholly to collect & write down my Notions. I had no Readiness of Thought & Language. At times I hesitated, & could not able to utter, without several Attempts, Sentiments of which I was perfectly Master

'I know not whence it arises but I have often these misgiving Feelings. I seem guilty of some misconduct which yet I am not able to ascertain — It may be that These Checks tho' kind & unexplicable, are for a Language which when known will be both sufficient & useful.

I attempted however tho' I was entangled in great Distress to collect & make use of all my natural Fortitude; — & to look further, & ask for the Goodness of my Divine Master to sustain & cheer my heavy Heart while in the actual performance of his Service; that 'Divine Courtesy' might not through me receive a Wound. —

"I ended with Comfort, & in Hope that my humble suit was not disposed"

At Farth Mountain Virginia

Your supply is Infinity; the soul knows this; it is equal to any command you make to it, provided you recognize its power to perform your will.

—O. Hashnu Hara.

It is the fashion to lay at the door of the professional trainer much of the evil existing in the college athletic spirit of to-day. He is accused of debasing the ideals of sport to win at any cost. It is fair to give the "devil his due," and it is mightily refreshing to hear from a professional trainer such straight-from-the-shoulder talk as that which Keene Fitzpatrick recently hurled at his squad of candidates for track athletic honors in the University of Michigan. It was a little speech which many a graduate coach and undergraduate captain might well paste in his hat.

"First, as to college work," said he, "no man can compete on any Michigan athletic team who is slack in his studies. I want to urge you, therefore, to look after your collegiate work first—athletics come second. First be sure your standing is good, then go in for all you are worth. Keep up your work in athletics as you do in your books, go at it slowly and steadily and never give up. If you train faithfully every day, you will stand every chance of making the team. To the new men I wish to say especially, do not become discouraged. If someone is a little better than you are, try to be as good as he is, but do not quit because you are not at the top.

"Always remember when you enter a race that you are as good as any other man, and that if you are tired he is just as much fatigued. Remember that you are running for Michigan, and then shut your teeth down hard and get there."

and loyalty, and many a Yale Oar has remembered when his courage and endurance were tested in later years, the bull-dog grit and discipline that were hammered into him by virtue of the presence of "Bob" Cook. The college course held things of less value as an educational influence than the exhortation of this famous teacher, when lungs and back and legs were near collapse in the last stretch of a four-mile row against the watch:

"Get into it. Pull every stroke as if it were the very last effort you had in you. When you get up against hard trials in the world, remember that you'll never strike anything that will test your sand any more than this last mile. Nothing can ever lick you if you remember this."

In a review of a little book on St. Francis of Assisi, by the Rev. James Adderley, the *Spectator* says: "Because St. Francis was a monk and the founder of one of the greatest orders in the Roman Church, we are too much accustomed to take an ecclesiastical view of him. Now an ecclesiastic, in the proper sense of the word, he never was. The whole monkish institution in Western Europe was originally secular, its fundamental aim being to found a new social order when the old Roman society had fallen in pieces. If we could conceive one of Plutarch's men armed, not with any carnal weapon, but with the sword of the Spirit, overflowing with the love that was manifested in the streets of Galilee, we should perhaps gain some perception of the personality of St. Francis. Say what we will, the world, sunk in materialism and at the best conscious of but a low average of aspiration, will never rise to a further height of attainment till the spirit of St. Francis is once more incarnate amongst us. It is not by mere machinery that our cities are to be purged, our waste places made glad, and our social life redeemed. One spiritual hero is worth all the machinery ever created or all the committees of worthy busybodies ever devised. The world needs above all else the man who will conceive of Christianity as a heroic adventure, who will be free, untrammelled, and joyous as a young Apollo. That was St. Francis, and so he was the true agent of the redemption of a mediæval world, stained with wrong and doomed to corruption."

E. M. Forster. "What I believe."

"I do not believe in belief. But this is an age of faith, in which one is surrounded by so many militant creeds that in self-defence one has to formulate a creed of one's own."

Well then: Personal relationships, democracy. Though theoretically one can plead to trust in personal relationships "For the purpose of living one has to assume that the personality is solid(!) and the 'self' is an entity, & to ignore all contrary evidence. And since to ignore evidence is one of the characteristics of faith, I certainly can proclaim that I believe in personal relationships."

"Her people I respect most behave as if they were immortal, as if society was eternal. Both assumptions are false; both of them must be accepted as true if we are to go on eating and working and loving, & are to keep open a free creative track for the human spirit(!) No militarism seems likely to descend upon humanity: no leather & shrapnel Utopia & nations over the creati-

flutes d: no form of Christ d no alternative to Christ. only bring peace to the world or integrity to the individual: no 'change of heart' will occur ...

"I can not believe that Christ will ever cope with the present crisis, and I think that such influence as it retains in modern society is due to its financial backing rather than to its spiritual appeal. It was a spiritual force once but the underlying issues will have to be restated if it is to retain its position again & probably in a non-Chr. form."

"My thought stands not upon her worship but on that Elysian mead where even the immortal are adoration"

"Tolerance, good temper & sympathy - will they are what really matter"

Canadian Pacific Railroad fame, and from Hon. Geo. E. [illegible]er, former Minister of Finance of the Dominion of Canada:

"Having to work. SIR WM. C. VAN HORNE.
"Montreal, Que."

"[illegible]t is difficult to differentiate for these years alone. The simplest answer would be, 'Pure and high ideals.' My ideals have never been fully realized, but they lifted me and helped me. In tracing the sources of [illegible] ideals the silken threads grow fine and widely extended. They lead back to the memory of a sainted mother, whose face I saw last when I was three years old, but whose presence has never left me; to influences in Christian homes which were open to me; to the spirit of the old pioneers of the denomination to which my fathers belonged, whose prayers and saintly zeal impressed me deeply; to some of the teachers of early years whose inspiration entered into me and filled me with desire to excel; to the books I read early in life, filled with story of great men and great accomplishments; to the Bible characters whose story I read over and over in tender and impressionable years; to the temperance orders which I joined at an early age and whose principles of self-denial and brotherly help I assimilated; to the encouraging words dropped by men in passing,—so little a thing for them, but treasured as of immense worth by me; to the Sabbath school and the preaching services of the church, which I constantly attended.

"GEO. E. FOSTER,
"Toronto, Ont."

John Foster

To Jos. Sturges 1833. II. 156

"It is a delightful thing to be assured, on the authority of Revelation, of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that unpsterious, separate state; and on the same evidence, together with every rational probability, to be confident of the reunion of those who have loved one another and been dear on earth."

To Mrs. Stokes 1839. II. 234

"It will often occur as an idea nonsensical irrational or improbable, that perhaps the loved and departed friend, in what is, to our perceptions, an absence entire & absolute, may not really have become a stranger. I have thought it highly probable that the departed friends who took a warm and grateful interest may do so still. A benevolent interest in us they necessarily have. But why not much more than that? Why should it appear improbable that they have the means of being apprised of our situation & conduct, and even our feelings; and that they maintain in a continuance, a friendly interest for us; watching as it were, our progress toward the appointed moment of our passing after them through death. Some good & wise men have even maintained it as not improbable that they

may be employed in their offices for their prior services, in further cooperation with anglais agents.

DR. DOUGLAS S. FREEMAN, editor of the *News Leader* of Richmond, Va., and author of the great "Life of Robert E. Lee," which won for him the Pulitzer Prize, is a member of the Rockefeller General Education Board. As a result of contacts with higher educational institutions, covering ten years, he gives this as "his main conclusion":

"Nothing that I have seen or learned in the decade has impressed me so much as this. Assuming a level of adequate financial support, decent equipment, and competent faculty, the true excellence of a college is almost in direct proportion to the sane vigor of the religious spirit that pervades the institution. 'Christian education,' as the term is used currently, has justified itself in ways unreckonable. *It is, I have found, of all institutional endowment the richest.*

"Where the lofty spirit of discerning Christian faith prevails in a school, it gives a faculty sound judgment, devotion to truth, and personal interest in students who need nothing quite as much as they need guidance in the things of the spirit. In that [adolescent] period of groping toward new understanding of the complexities of life, can any member of our society accomplish more than the teacher who, in the spirit of Jesus, looks on the youthful inquirer and loves him? . . . I am persuaded that the Christian spirit must be put first in our colleges."

B. B. Times Editorial Apr 20, 41

George Fox. by Josiah Marsh

"His object was to lead people back to the primitive simplicity and purity of the Gospel principles, to which the superstitious ceremonies of the Romish church were so glaringly opposed; to call them off from all dependence upon outward ceremonies, to that inward spiritual religion by which alone they can know Christ to be their God & their Saviour; and to convince them that the mere knowledge and belief of what Christ had done & suffered for them, even personally on earth, was not of itself sufficient to obtain their salvation without a further knowledge through the Holy Spirit, of His righteous Government in their hearts." p 23

"One day," said Fox, "when I had been walking solitarily abroad, I was taken from all outward things, into the love of God, so that I could not tell any one the greatness of that love and what I was in that condition it was opened unto me by the Eternal Light and Power, and I therein clearly saw that all was done, and is to be done in and by Christ; and how the Creation & destroyer first tempted, he devil, and all his works & is always from it; & that all these troubles & temptations were good for me for the trial of my faith which Christ had given me. The Lord opened me that I saw through all these trials & temptations troubles

they having faith was raised that I saw all was done by Christ, the life, & they beleiv was in Him." p 49.

"These things I did not see by the help of men nor by the letter, through they were written on the letter; but I saw them in the light of the Lord Jesus Christ, and by His immediate Spirit and power, as did the holy men of God by whom the Scriptures were written. For I had no light or sight of the Holy Scriptures, they were very strange to me. For I was in that Spirit by which they had been given forth, & what the Lord opened in me, I afterward found was agreeable to them" 56.

"In consequence of this maintaining that the Holy Scriptures were the words, and not the word of God, as they were usually called, he was more than once maliciously charged with having denied the Scriptures, & in consequence was led into many disputes, with a variety of sentiments, upon the propriety of a term, he considered above applicable to Christ or the Gospel" p 118

For speaking to Grevesende, "that all Christendom possessed the Sc. but they wanted the power & Spirit that those had who gave forth the Sc. & that was the reason they were not in fel-

knowledge with the Son, nor with the Father, nor with the Holy Ghost nor with Salvation." p. 130.

"They (Friends) consider it (the Grace or Spirit of God or Light of Christ in us) therefore as 'the primary & infallible rule of Faith & Manners': and the Scriptures or inspired writings only as a secondary means of instruction. Barclay says, 'Because the Scriptures are only a declaration of the fountain, & not the fountain itself, they are not to be esteemed the principal ground of all truth & knowledge, nor the primary rule of Faith & Manners; but a secondary rule subordinate to the Spirit from whom they have all their excellency and certainty.' Nevertheless they look upon the Sacred volume as profitable for doctrine, reproof, & and have and prefer it before all books in the world & strongly recommend its frequent study. Again, Barclay says 'The divine revelations of the Spirit as they do not, neither can they at any time contradict the Scripture testimony, or right & sound reason.' Again he says 'We look upon the Scriptures as the only first & outward rule to judge of Doctrine, controversies & whatsoever doctrine is contrary to their testimony must be rejected as false' p. 410

From C.J.Jung (Psychiatrist)
MODERN MAN IN SEARCH OF A SOUL.

"Worry is a thin stream of fear, trickling through the mind, which if encouraged cuts a channel into which all thoughts are drained".

"Among my patients in the second half of life, that is to -day, over thirty five- there has not been one whose problem, in the last resort, was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which living religions of every age have given to their followers; and none of them has been really healed who did not regain his religious outlook"

"Lord this morning I read a chapter in the Bible, and therein observed a remarkable passage, such as I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over Thy word, which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The light was always there in the Bible but the mind was not sufficiently enough to find out the treasure. I see the veil of Thy word will never leave increasing, without any fixing an empty Parchment. The O.T. was like to a N.T. to him who comes with fervent desire for information"

Wood. Keeble 1628-1666

From Russels' "Memorials of Thos. Fuller."

In 1655 appeared a Sermon entitled "The best Name on earth," with an engraved title page richly clad for "Antioch." with these lines

"Behold this ancient city, from whence came
Go from the sacred font, the Christian's name:
Heaven grant that our once famous London may
What Antioch gave, in turn not take away."

"His Sermon begins with observing that "the Scripture gives four names to Christ. taken from the four cardinal graces. Jesus reads-Savior, the man's salvation: Saints from their holiness: Believers from their faith; the Brethren from their love: the disciples from their knowledge."

"Here" he remarks "we must not forget from the heathen made another deduction and etymology of the word Christians; for such Pagans in the primitive times, beholding the love & charity betwixt Christians, how they mutually relieved each other's wants; but especially how they comforted together in the time of plagues & epidemical diseases, concluding, moreover, when heathen people started from the embraces of their nearest relations: I say, seeing this, they commonly they were called Christians, quasi Chrestianos, from XPHΣTOΣ, the Greek word for mild and meek, as more mercifull than

more pitiful and complicated tangled than any other." p. 259 Contrasts the Jewish, Spanish British descendants of this day among Chinese.

Harvard Howard Furness Letters.

II 266. Harvard tried to get Dr. Leidy & Furness to succeed Agassiz. He unsuccessfully argued that he could have a larger horizon in Phila. Leidy was then studying amoeba collected from the scaly mass between the bricks in front of his house with frost low in response to Harvard's final appeal, Dr Leidy replied "When I have ascertained the resources of my front door sky, I may be prepared, perhaps, to go elsewhere."

II 272 Of Albert Smyth's death - in spite of his disbelief in a future life: "Sorely and sadly as we mourn & miss him here, it may be - who can tell? - that he was needed elsewhere in higher & broader fields."

Letter to Sara Norton, "I like to hold it (the letter) for a while before opening it and when it is opened I do not care to read it too easily; I rather like an obscure hand; it makes you dig the words & prolongs the pleasure"

C.N.J. Faidher on "International Relationships." Letters to his friends. p. 97

"Please know what is your own attitude to these peoples. Is it one of mere dislike? That leads nowhere save to ruin. Of superiority? I do not believe in superiority. Even in attempts at service, condescension is denied; the very expression 'superior person' is an unpleasant one. Kindness obliges - and I am convinced that is what we do, and that obliging, there is not the spirit of superiority, or of condescension, but of amiability, of fraternity, of readiness to help and to be helped, of interest, of friendly human sympathy, in fact. Is this your attitude to these people. I believe that this attitude is probably compatible with a conviction on both sides that intermarriage is undesirable. I believe that this reciprocal refusal to intermarry need not rest on reciprocal contempt, and need not lead to it. But for our help we must aim through to this attitude. As it depends on natives, - as we know, our personal salvation."

In 1908, while Ehrlich was hard at work, a student at the University of Vienna, P. Gelmo, handed in a doctor's thesis on his method of preparing a new white crystalline organic compound now called sulfanilamide. Gelmo had not even a glimmering of an idea that he had discovered something of the highest medicinal importance.

Chemists in the German Interessengemeinschaft Farbenindustrie laboratories thought that the compound might have possibilities in the textile industry if it were hooked to an azo dye. They got a dye that was very fast for wool. One of the chemists was Dr. Gerhard Domagk. Since he was a bacteriologist and pathologist he enlisted the services of Drs. Mietzsch and Klarer, two able organic chemists, and proceeded along Ehrlich's lines. Because the azo dyes could search out bacteria, he experimented with them. Mietzsch and Klarer supplied them with dyes. One of the two turned up with an azo dye that had a potent effect on streptococci. It was a familiar sulfanilamide combination. The order was given to produce more.

IN 1932 an orange-red dye was submitted which seemed to be too good to be true, and which was patented. A few months later a Dr. Foerster reported before a meeting of dermatologists of a remarkable cure of streptococcal blood poisoning in a child, by a new compound which he had obtained from the I. G. and which that corporation had christened "Streptozon," the trade name of the patented orange-red dye. One case is not convincing, for which reason not much

attention was paid to Foerster's success. The I. G. changed the name to prontosil, handed out samples to physicians, who in turn reported successes in the treatment of blood poisoning.

It was Domagk himself who riveted attention on prontosil. For three years he had been quietly experimenting on animals. An article of his in the Deutsche Medizinische Wochenschrift on 100 per cent cures of streptococcal infections that he had achieved in mice made history.

American physicians were not slow in testing first prontosil and then sulfanilamide. The first cures of meningical infection and of pneumonia in this country must be credited to Dr. Ashley Weech of the Babies Hospital in New York and Dr. Ralph R. Mellon of Pittsburgh's Western Pennsylvania Hospital. Dr. Perrin H. Long of Johns Hopkins had studied the work that Drs. Leonard Colebrook and Méave Kenny had been doing with prontosil at Queen Charlotte's Hospital in childbed fever, and started curing erysipelas and streptococcal infections. The English developed their M. and B. 693, later known as sulfapyridine, and used it with dramatic success in pneumonia.

No one really knew why prontosil was so miraculously successful against the cocci. Scientists in the Pasteur Institute tore it apart to find out just what fraction was effective. They isolated sulfanilamide — the white powder about which Gelmo had written long, learnedly and, as it now turned out, incompletely. It was sulfanilamide that effected the cures. And where was Gelmo? He had disappeared. No one has heard of him since 1908.

Gladstone to eldest son. Dec. 3. 1854.

Prayer, if understood as the mere repetition, with consciousness of their meaning, of words of petition addressed to God, may be, as most men think it, a business requiring no great strain of effort of mind. But in truth, when it is such as it ought to be, it is the highest and most sustained energy of which the human mind is capable: and unless we have come to know this each for ourselves, we may be assured that we have never yet prayed as we might and as we ought.

The precept 'If any man will come after me let him deny himself and take up his cross daily and follow me' is the perpetual and inseparable badge of a Christian. But so much are the contrivances of ease and of enjoyment multiplied nowadays, that many souls are utterly lost from want of occasions to remind them of this great precept and bring them into real contact with it. It is therefore an excellent rule to fix this at least, that no day shall pass without some restraint put upon our natural inclination: not merely in the avoidance of sin, which is an absolute and uniform duty, but in our employments recreations, or enjoyments — as, for example, in choosing the first according to duty, and feeling, that they are not regulated by mere

will and preference: in restricting the quantity of the latter: in doing some things for the pleasure or good of others, to our own inconvenience or distaste: or otherwise stinting the flesh, keeping the mind lowly and strengthening the spirit.

Do not, because of the want of sensible fruit, grudge the time given to your prayers, and be liberal of it. As the keeping what is called good company leaves its mark on the manners of a man, so will it powerfully influence the tone of his spiritual life to have been much with God.

Habit - Sept. 25th, 1851

From practice in good or bad comes a certain state of the mind. This is called habit, and it tends to the doing again with ease what we have already done with ease. The thought of that mighty engine! never slumbering, ever working: self-feeding, self-acting: powerful and awful servant of God who ordained it: powerful and restless, too, alike for the destruction and for the salvation of souls ... Place habit then on the side of religion. You cannot depend upon your tastes & feelings towards divine things & the services: lay hold upon an instrument which will carry you over these irregularities, and keep

ow in the honest practice of your spiritual exercises, when but for this they would have been intermitted

Again observe the awful power of habit over the wicked. They found while they are taking pleasure in sin, that they are creating powers over themselves, which will make them practice it even when they have ceased to take pleasure in it. Reason that power by its effect upon them, and having reasoned use it for the opposite effect, that is may help you to good as it is helping them to evil & will presently constrain them

Gladstone

In 1886 after defeat on Home Rule for Ireland
"Certainly one of the lessons life has taught me is that when there is known to be a common object, the pursuit of truth, there should also be a steadfast desire to interpret the adversary in the best sense his words will fairly bear; to avoid whatever widens the breach; and to make the most of whatever tends to reunion. This I hold to be part of the laws of knightly tournament." III 35

"The sum of the matter seems to be that upon the whole and in a degree, we who have lived 50. 60. 70 years back, and are living now, have lived into a gentler time; that the public conscience has grown more tender, as indeed ought very needful; and that in matters of practice, as right & evils formerly regarded with indifference or even connivance, & now rightly only since last rebuke; that upon the whole the law has been respecting, not scattering, learning & not crushing." On the second Lockesley Hall III 354

"Of public life, I certainly must say, every year shows me more and more that the idea of absolute politics cannot be realized in the state according to its present conditions of existence. For purposes sufficient I believe, but practical and finite. I am more than content of the other I can.

But the perfect freedom of the new Covenant can only, it seems to me, be breathed in other air; and the day may come when I may grant to me the application of this Conviction to myself.

I. 183. Pp. 33-34

"The fundamental distinction between English & Italian preaching is, I think, this: the mind of the English preacher or reader of sermons, however impressive, is fixed mainly upon his composition, that of the Italian upon his hearers. The Italian is a man applying himself by his natural & persuasive means to men, in order to move them; the former is a man applying himself, with his best ability in many cases, to a fixed form of matter in order to move it more than either the addresses. The action in the one case is warm, living, direct, immediate, from heart to heart; in the other it is transferred through a medium comparatively torpid. The first is clearly far superior to the second in truth and reality. The preacher bears an awful message. Such messengers if sent with authority, are too much identified with, and possessed by, that which they convey, to view it objectively during its delivery. It absorbs their very being, all its energies, they are their message, and they see nothing extraneous to themselves except those to whose

hearts they desire to bring it. In truth, what we want is the following & nature and her formal development.' 1842. Æt 33

"In native capacity for righteous Anger he abounded. His flame soon kindled, and it was not fire of straw; but it did not waste him. Mrs. Gladstone once said to me (1891) that whoever writes his life must remember that he had two sides — one impetuous, impatient, irrestrainable the other all self-control, able to dismiss all but the great central aim, able to put aside what is weakening or disturbing; that he achieved this self-mastery, and had succeeded in the struggle ever since he was three or four and twenty, first by the natural power of his character, and second by sincere, sent wrestling in prayer — prayer that had been abundantly answered"

Hawkey C. 87

"Three things I would ask of God over & above all the bounty which surrounds me. This first that I may escape into retirement. This second, that I may speedily be enabled to divest myself of everything resembling wealth. And the third — if I may — that when God calls me He may call me speedily. To die in extreme age is to be a great euthanasia, this must at a time to deserve consideration

Such are some of an old man's thoughts, in whom there is still something that consents not to be old." Aged 70.

Of Newman. "I do not know how those of us regard [illegible] who find it a joy to live when a Francis believes in infallibilities, a Gregory believes in his own infallibility, but it is respect for the sense of one man's entirety."

I. 513.

To Mrs. F. "I am convinced that the welfare of mankind does not now depend on the state of the creed of politics: the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose & over a wide field, upon the greatest treasure of mankind, the belief in God and the Gospel of Christ." 1874 æt. 65

To Duke of Argyll. "Do politicians or children playing with toys in comparison to that great work of a free manhood, which has to be done, and will get to be done, in restoring belief." 1875 æt. 66

To Salisbury. "Parliament deals with laws, and branches of the social tree, not with the root. I always admired Mrs. Fraser's saying that politics & theology were the only two really great subjects: it was wonderful considering the atmosphere in which she had

lived. I do not doubt which of the two she would have first in the first place: and to theology I have no doubt she would have given a wide sense as including every thing that teaches the relation between the seen and the unseen.' 1880. Apr. 7. III. 4

"Mr. Jennyns is left and later correspond in point of time as nearly as possible to my own: but to have worked in a higher field, and his work calls to more durable. He public men play a part which places him much in view of our countrymen, but the words which we speak have wings & fly away & disappear... But the Poet Laureate has written his own song on the hearts of his countrymen that can never die." 1884. Apr. 25 III. 113.

Of the man who slandered him & had been arrested, Jennyns says that he was defended. On conviction he was imprisoned. Later Gladstone secured his liberty. "How true are worldly wisdom is at times, but then what are people [illegible]?

III. 114.

Gladstone letter to eldest son: "It is good to acquire a habit of reading the N.T. for devotion in the Greek when you can do it with ease." "Bear about with you at all times the image of Christ in whom we live; especially of Christ crucified." "Place habit then on the side of religion. You cannot depend upon your tastes and feelings towards Divine things to be uniform; lay hold upon an instrument which will carry you over their imperfections, and keep you in the truest practice of your spiritual exercises, when but for this they would have been interrupted." Quoted by Elton in Later Pleasures of a Critic. See p. 72 from Lathbury "Letters on Church & Religion of Wm E."

Cut square to right & dark, of influence of children. Of Temple, shocking at first when

Glover. "The Nature + Purpose of a Christian Society" p. 80

"We are told however, that in some quarters men and women 'resent preaching'. It is quite intelligible, for it is sorry work. 'I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom'. So wrote St. Paul, who knew quite well the 'foolishness of preaching' - knew quite well too how his words struck Greek and Jew, and was sensitive to their contempt - and had to preach all the same. Once a man is charged with speaking in earnest, he can forgive people who have not a high opinion of his preaching; he will think less and less of himself. He will recognize the sheer impotence of the best that he can give; and yet the task cannot be shirked. More and more he will realize the necessity for Another to speak through him. The humiliating sense that we are not the right men for God to use, may mean after all that the channel is clear at last down which His living water can flow."

Goethe

Doubt of any kind can be removed by nothing but activity. Wilhelm Meister I. 310

A sudden force drew my soul to the cross where Jesus was suffering: it was a sudden force, a gush. I cannot name it otherwise, such as leads our soul to an absent loved one; an approximation which, perhaps, is far more real and true than we imagine. So did my soul approach the Son of man, who died upon the cross, and that instant did I know what faith was. I. 352 Confessions of a Fair Saint

Where is there any station higher than the ordering of a house? ... What unwearying activity is needed to conduct this constantly recurring series in unbroken living order! I. 358 f. Lothario

"When we take people merely as they are, we make them worse: when we treat them as if they were what they should be, we improve them as far as they can be improved." II. 33 Theresa of Natalie's attitude

Friends may & must have secrets from the world, but not secrets to each other. II. 50

I cannot help recognizing in this crucifix the features of the Chr. religion, which, often enough dismembered & scattered abroad, still lives in the

and again gather close together at the foot of the cross." The old roman & Catholicism. II. 155

Picture of ideal education "Among all imaginable things we have selected music as the element of our teaching; for here roads run out from music towards every side." II. 159.

The imagination should not deal in facts, nor be employed to establish facts. Its proper province is art; and there its influence should be like that of music, which awakens our emotions, and makes us forget the cause by which they are called forth II. 359

[SPECIAL DESPATCH TO THE HERALD.]

Sept. 13, 1908

AUBURN, N. Y., Saturday.—A letter sent by Chester E. Gillette to his brother, Paul, the night before he was executed in the prison here, March 30, for the murder of his sweetheart, Rose Brown, came to light to-day, and gives evidence of the change that came over the young man during the days spent in the death cell.

Chester Gillette killed Grace Brown in Big Moose Lake on the night of July 11, 1906. She had come with him from her home in South Otselic, N. Y., in the belief that they were to be married. Gillette took her in a boat to a lonely part of the lake, where the boat was capsized and the girl struck on the head with a tennis racket when she tried to save herself.

Grace Brown's letters to her young sweetheart were put in evidence in the trial and created a sensation. His crime was referred to as one of the most brutal in modern records.

Gillette's letter to his brother is as follows:—

March 25, 1908.

"DEAR PAUL:—I enjoyed our talk this morning very much and wish that we might have a good long one. I am sure that we both should find it very interesting. It has been quite a while since we used to talk together. If I had been home more I think we would have found each other as interesting as somebody else's brother. Too often brothers are not chummy as they should be, as one can gain so much from the other.

"I am very, very sorry that I have added this extra burden upon you, besides the disgrace attached to my position. I know, though, that this will only spur you to do more and prove worthy of the trust. This of course means a very hard blow to father, and so you can be such a help to hi min many ways. Father never is much of a talker, but he feels very deeply and loves us very much. Do not forget this or do anything that would displease him. Be the son that I should have been and so partially make him forget my affairs.

Anxiety for Mother.

"Now, Paul, be very careful in your acts toward mother. I thought I knew so much better than she, and we often had arguments upon things that I should have accepted without dispute. In most things mother knows best, though you may not

always think so, and in the others you do well to give in when you can cheer her by so doing.

"I have done enough to almost break her heart, and want you to avoid my mistakes. We have the best mother in the world and should be very proud of her and do all we can to help her and make her happy. I didn't, but am now in a position where I can see things much clearer than I did when I was careless and thoughtless. Make life as easy for her as you can and then if I am released we can be such a comfort to her.

"I don't want to lecture, but there are some things I hope you may avoid. Girls will always be your failing as they were mine. They will make too much of you and so you will be led to do things you would not otherwise do. Be very careful in this respect. In this matter as in all others, never be satisfied with any but the best. Your conceit will not be too great a failing if you watch it and curb it in many ways. We are all naturally proud, as we have god reason to be, but don't let it get the best of you. Then, too, pride is all right, but conceit, especially in excess, is not.

"I don't expect you to curb your critical disposition, but your speech. Then, in criticising do not lose sight of the good, no matter how much bad there may be. Regarding your school work and later on college, as you finish high school you will see things a little differently and so resolve to finish your education. Although my affair will hinder you somewhat, and you should help father when necessary, yet you can go through college if you make up your mind to do it. Working through college is becoming easier and more frequent and will be more so when you are ready.

Hopes for Release.

"If I am finally released I intend to help you, but if not you can do it alone. I have been reading a fine book by RobertSpeers th I wish you would read, "A Young Man's Question.' It deals very clearly and forcibly with the many questions we have to decide. You may not agree with them in everything, but read the first chapter very carefully and see in what spirit he decides them. I will keep this now and write more later."

"Thursday night, March 26.

"Learned this morning of the Governor's decision. I am sorry for you, Paul, as this will make things harder for you for a time. Do not let it sour you, and be the man that you should be. I am sure, though, that you will only try the harder because of difficulties. Be the help

and comfort to father and mother that you can be, as the first year will be pretty hard for them. Don't oppose mother as boys are very apt to do. I did more than I should ever have thought of. Make her so proud of you that she may not think of me.

"I am going to ask Mac to give you this book, 'A Young Man's Questions,'' from me that I have been reading. I hope that you will take this as one of your guides and decide these questions as he does. The one on debt and money is especially good. I know what it means to get into debt, and so warn you from that as I would from drink and gambling.

"Now another important though delicat esubject. Keep clean morally. Don't allow impurity to get into your life. This is a very hard matter, but one that you should watch, because it will be your failing as it was mine if you are not careful. This is the cause of my whole trouble. Never act toward any girl or woman other than you would have some other man act toward your sister. Remember this. Do not let yourself be led into temptation. Don't let any one instill impure thoughts or desires into your mind.

Advises Outdoor Life.

"Be a guide and help to Lucile, as she is very impulsive and easily led by her affections. She thinks the world of you and so will be led by your actions very much. Also keep Hazel happy and do not let her become despondent. Remember what a help Aunt Carry has been to me and so be thoughtfu lof her. In your exercises and sports live outdoors all you can and near to nature. The woods, mountains and streams are an education in themselves and should be cultivated. I have not been a saint by a good ways and so perhaps shouldn't lecture, but I don't want you to follow in my footsteps. I wish that I had been better and more of a brother to you. Please forgive me for my mistakes and redeem the Gillette name.

"In a book I shall give to Hazel there are many quotations which I think you will like. You might copy them. I will give you the girl's picture (meaning Grace Brown's), and whenever you are tempted to do wrong look at it and remember your sisters. Be worthy of them.

"Most of the things in the trunk and suit case will go to you, but don't be selfish. My watch and a pretty seal ring are for you.

"I will finish this Monday. If I don't break down to-morrow, don't think I am heartless, because I am not. I expect Monday will be the hardest thing I ever did. I do not fear death, but would like to live. A fine thought is 'To live each day as if it were to be our last.' I am

trying to live right and am sure I will be ready to die right.

"Sunday night, March 29.

"I was so glad to receive your message through Mac. I am so glad to hear that you have taken this stand. You will never regret it and I am sure we will meet in heaven some day. I wish I had set you a better example, but take Christ as your example and always follow him. I am glad that the book helped you. Keep it as your guide. I think it is fine. Remember all I have said and 'God be with you till we meet again.' Your loving brother,

"CHESTER."

The "Mac" referred to in the letter is the Rev. Henry MacIlravey, of Little Falls.

When Mr. GORMAN returned to the Senate in 1903 and was chosen minority leader the Democrats had great expectations, which were not realized. It was not Mr. GORMAN'S fault. New forces, new opinions were beginning to exert themselves. The instinct of independence and the instinct of reform were growing strong. The Democratic party was a name or a congeries of opposing factions. The days of machine rule were passing. Even in his own State, where he had long ruled and just then won a temporary victory, reform Democracy seems to have supplanted the old fashioned Democracy for offices, and politics for principle to overthrow politics as a game or as a business. Presumably Mr. GORMAN'S appointed successor will be an anti-Gormanite.

In his best days Mr. GORMAN had consummate parliamentary skill, and the secrecy and dexterity of his methods have become almost legendary and proverbial. His appreciation of public sentiment was often less keen than his eye for a supposed partisan advantage. His opposition to the Spanish Peace Treaty is an example. So was his coldness toward the preparation of an efficient military and naval establishment. For his part in the spiking of the Wilson Tariff bill he has been, perhaps, too severely criticised. Certain interests in Maryland or the South needed, or were thought to need, protection. To him, as to many other Democrats, the question may have seemed one of local interest rather than of speculative opinion, and the theoretic aspects of any policy was not apt to appeal to him.

His resolute, able and successful resistance to the passage of the Force bill will be the worthiest monument to his

long public service. Bred to deal with essentially petty politics, he remained to the last a master politician of what is now a decaying school. He was without the imagination, the fine sense of public feeling, the look beyond mere tactical advantages, that the statesman needs. He was often a safe counsellor. Mere fireworks and rhetoric never affected him. Fanaticism and boastfulness were repugnant to him. But he lacked the perception and the inspiration of vital beliefs. He could use prejudice and fanaticism, as he did in the Maryland movement for negro disfranchisement, but the genuine enthusiasm, right or wrong, for a principle vitally believed in he seems not to have shared or understood. Lately this incapacity put him out of tune with the general public sentiment.

A clever man and political manager, he dies at a time when his most salient public characteristics and ways of political action are least in favor. On the other hand, his moderation, his restraint, his usual clearheadedness, his patience are qualities seldom more needed than now in Congress and the rest of the country.

Sun
1906

National Christian Mission 1940

THE ETERNAL GOSPEL

THE MISSION goes forth with "good news," with the "eternal Gospel" set in the framework of the contemporary scene. The "good news" is not of men's devising – it issues from a mighty divine act in which the living God has openly declared His will for the whole human race. Upon men's dark and sinful world there has dawned the light of God's seeking and saving love. The glorious Gospel is the good news of God's intervention in history in man's behalf and for man's redemption, individually and socially, both here and in the world beyond.

This Gospel has come to man in the gift of His Son, Jesus Christ. Through His incarnation, His life, His crucifixion and His resurrection, God dwelt among men, God provided reconciliation between Himself and all men, God pledged His victorious power to all who accept His freely offered gifts. God has likewise given men His Holy Spirit through whom He dwells in men's hearts, guides them into the deeper truth of Christ, assures them of His constant faithfulness, comforts them in their tragedies, empowers them in their trials and pledges them life everlasting.

The Gospel offers all those who accept it in faith a life of moral meaning, the forgiveness

of sin's guilt and victory over its power, spiritual security in God's eternal love, creative power to meet all of life's conditions, peace that passes understanding, joy of salvation and love for the brethren. Not least among the gifts of the Gospel is the blessed fellowship of "kindred minds and hearts," the holy Catholic Church, in which we experience the inspiration of the Christian community.

The Gospel is available for all, irrespective of nationality, race, class, sex or color. It was given to satisfy the deepest needs of man; it possesses the power to transcend time and place. Its acceptance today in faith results in the truest life possible for the individual and for society.

The Gospel enables man to lay hold of two immutable things: an unshakable Kingdom – "We have a Kingdom that cannot be shaken" – the Kingdom of God; and an unchanging Person – "Jesus Christ, the same yesterday, today and forever." These are the centres of our certainty. But these two centres are one. The unshakable Kingdom meets us in the unchanging Person, calling for obedience as of old, saying: "Repent ye; for the Kingdom of Heaven is at hand." This demand is an absolute demand that the total life, individual and social, come under God's redemptive reign. It is a whole gospel to the whole of life.

The National Christian Mission humbly and yet boldly appropriates the name of Christ. Its holy cause centers in Christ. It knows no other

Saviour, acknowledges no other Lord and Master. Amid the threat of world catastrophe and in the face of individual collapse, the revelation of God in Christ is the central key to the meaning of history and of personal and social struggle.

The paramount purpose of the Mission is therefore so to present the Gospel that men and women may be led to a direct and personal commitment to Jesus Christ as Saviour and Lord and to full discipleship to Him.

In these bewildering days men need to hear afresh about life's purpose and meaning in God and about the inevitable judgment of God upon life builded on foundations other than His will. The world in its perennial hunger for divine meaning and succor needs to be offered the Gospel which is able to make all things new, restore to man his lost estate and lead him into purposeful, creative and satisfying life.

But Christians of today, if hesitant, unaroused and weakened by division, do not confront the situation with sufficient courage and vigor to disclose the full power of the Gospel. The fire of evangelical passion smolders, but lacks a kindling glow. The National Christian Mission seeks to recapture the fearless aggressiveness of the early Christian Church and to experience anew the thrill of creative change in individual and social life. It is an attempt to get Christianity into action so that its full impact may be felt by our generation. It is a remobilization of our

spiritual forces which the gravity of the hour and the inarticulate spiritual hunger of the masses demand.

Three alternatives confront society today: the collapse of civilization, – the acceptance of a new pagan faith like fascism or communism, – or the revival of Christianity on a scale and at an intensity quite beyond anything our day is visualizing. We believe that the Christian Gospel has the relevant and significant word to say in this present crisis. It is the living force the world so tragically needs. It invites men and women to discover God's transforming grace in their own lives and then relate their noblest inspirations to the social hurts and the social needs of their age.

Grant-Duff's Diaries '51-'72 Vol. I. 270

Madame Cornu repeated to me a saying of the Empress about Renan's book 'Je crois mal tuer ceux qui croient en Jesus Christ, and je crois qu'il fait du bien'

There is a story going about Paris, at present, of an old general Voltairian in opinion. To whom some of his family read the Vie de Jesus on his death-bed. After getting pretty well into the book he said - 'Enfin il était Dieu' - sent for the priest and died reconciled to the Church: which reminds me of an anecdote told by Hook by Byron in his letters, about a sermon by Blenkinsop in proof of Christ, which sent a pithetic very orthodox friend of his out of a chapel of late a perfect atheist.

"Lead, Kindly Light." The funeral oration was delivered by the Rev. Leighton Williams of Amity Baptist Church, who said in part:

For half a century Mr. Green has been identified with our civic life and progress, so largely identified that we may say that he built himself as a living stone into the lasting edifice of this municipality. A mere recital of the great works with which he has been identified would be all too long for this occasion. What branch or department of our public service has he not touched? And what has he touched that he has not adorned and perfected? He had the rugged strength of the Puritan stock from which he sprang, a character like the granite rock of the New England State from which he came. He greatly admired the men of the English Commonwealth and his character grew to a dignity like theirs.

His purity of thought and feeling displayed the nobility of his nature. No course expression marred his spoken or written words. For all that was noble and tender and sweet he had a strong affection. Here also was the source of his religions life, hidden at its secret spring. Alone with God, he bowed in reverence. Daily he read his Bible and often in the evening loved to hear the hymns of his childhood said or sung. He had his doubts, but battled with them bravely.

The termination of his great career was sudden. Was it, therefore, unfitting? Without a tear, without a sigh, he passed hence into the unseen and the eternal. The patient endurance of the life was matched by the calm silence of the death. The harvest was fully ripened, the hour had struck and the sickle of the great harvester gathered in the ripened sheaf immediately with no lingering or uncertain hand into the garner of the skies. We shall meet no more upon our streets his familiar figure, or listen again to his words of farsighted counsel, but his memory will abide with us, and of him may it be said more than of the architect of St. Paul's: "Would you see his monument, look about you"

Whatever in him we have loved, whatever we have admired remains and will remain in the lives of men in the eternity of time. While multitudes inglorious and ignoble are lost in oblivion his memory will survive, transmitted to the ages to come. Dear and faithful friend, incorruptible patriot, good citizen, farewell.

Your Duty and a Little More

MR. ANDREW CARNEGIE, in an address before a graduating class in New York, gave some excellent advice to the young men on how to attain success in life. Among other good things, he said:—

"There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderewski i- at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."—*The Brotherhood Star.*

After the Webster College enterprise was fairly launched, he seemed to feel and said that his work was done, and, I believe, he was deeply impressed that his time would be short. After the terrible Gasconade Bridge disaster, which plunged St Louis in mourning (600 souls were on that ill fated train), and which ended Dr. Bullard's life one who knew him well said of him, "He made the most of what he was in every direction, with unswerving devotion to the Master's work." That was the keynote to his character and success. The good he did still lives, and eternity alone will unfold its extent. HENRY M. POMEROY.

ANN ARBOR, MICH.

Built on the Rock the Church doth stand

Even when temples are falling
Crumbled have spires in every land.
Bells she is are chiming and calling,
Calling the young and old to rest
But above all, the soul distrust
Looking for rest everlasting.

Surely in temples made with hands,
God the most high is not dwelling.
High above earth His temple stands
All earthly temples excelling.
For Him whom heavens cannot contain
Chose to abide on earth with men,
Built in our bodies His temple

Here stands the font before our eyes,
Telling how God did receive us
The altar recalls Christ's sacrifice
And where His table doth give us.
Here sounds the word that doth proclaim
Christ yesterday, to day the same

Yea, and for aye, our Redeemer.

Freundtsig.

Viscount Haldane on "Higher Nationality" before the Bar Assn. Montreal. Sept 1. 1913.

"The General Will of a nation" represents what is greater than the individual volition of those who compose the society of which it is the will... For him [Rousseau] as for those who have had a yet clearer grasp of the principle, in willing the General Will we not only realize our true selves, but we may rise above our ordinary habit of mind. We may reach heights which we could not reach, & which at all events most of us could not reach in isolation.... We have marvelled at the illustrations with which history abounds of the General Will rising to heights of which that few of the individual citizens in whom it is embodied have ever before been conscious even in their dreams. .... Can nations form a group or community among themselves within which a habit of looking to common ideals may grow up sufficiently strong to develop a General Will, and to make the binding power of these ideals a reliable sanction for their obligations to each other.

"There is, I think, nothing in the real nature of nationality that precludes such a possibility...."

"The world is probably a long way off from the abolition of armaments & the peril of war. For habits of mind which can be sufficiently strong with a single people can hardly be as strong between nations. There does not exist the same extent of common interest, of common purpose & of common tradition. And yet the tendency, keen as between nations that stand in no special relation to each other, to develop such a habit of mind is in our time becoming recognizable. There are signs that the best people in the best nations are ceasing to wish to live in a world of mere claims, & to proclaim on every occasion, 'Our country, right or wrong.' There is growing up a disposition to believe that it is good, not only for all men but for all nations, to consider their neighbors point of view as well as their own .... That broad principle that a nation has as regards its neighbors duties as well as rights

Hatch "Influence of Greek Ideas and Usages upon the Chr. Church."

"Christ. won its way among the educated classes by virtue of its satisfying not only their moral ideals, but also their highest intellectual conceptions" 238.

"We may note the way in which the Chr. communities were helped by the current reaction against pure speculation — the longing for certainty. The mass of men were sick of theories. They wanted certainty. The current teaching of the Chr. teachers gave them certainty by appealed to definite facts of which their predecessors were by eyewitnesses. The simple tradition of the life, death, resurrection of Jesus Christ was a necessary basis for the satisfaction of men's needs." 312

"The feature which differentiated Christ. from philosophy was that this belief as to the nature of God had been made certain by a revelation" 313.

"The Chr. communities were based not only

on the full working of a common ideal but also on the full working of a common hope.

337

"The Church was gradually transformed from being a community of saints - of men who were bound together by the bond of a holy life, separated from the mass of society, & in antagonism to it - to a community of men whose moral ideal & moral practice differed in but few respects from those of their pagan neighbours." 339.

The Teaching of the Apostles "Let every one who comes in the name of the Lord be received: afterwards ye shall test him & find out. If he is a traveller among you, help him what you can: but he must not stay with you more than two or three days, if there be necessity. If he be a craftsman, let him work and so eat. If he has not a craftsman, provide how in your way he is living among you as a Christian, but not living idle. If he be unwilling so to do he is making a gain of godliness" 344

Later a Christian community gave its travelling members a circular letter of recommendation or passport. The bearer received sympathetic and encouraging hospitality 345

Hawthorne's ultra Calvinism. House of the Seven Gables, p. 215 f.

"It seemed to Holgrave - as doubtless it has seemed to the hopeful of every century since the epoch of Adam's grandchildren - that in this age, more than ever before, the worn-out & rotten Past is to be torn down, and lifeless institutions to be thrust out of the way, and their dead corpses buried, & everything to begin anew. As to the main point, (may we never live to doubt it!) - as to the better centuries that are coming, the artist was surely right. His error lay in supposing that this age, more than any past or future one, is destined to see the tattered garments of Antiquity exchanged for a new suit, instead of gradually renewing themselves by patchwork; in applying his own little life-span as the measure of an interminable achievement; and more than all, in fancying that it mattered anything to the great end in view whether he himself should contend for it or against it. It was well for him to think so. This enthusiasm infusing itself through the calmness of his character, and thus taking an aspect of settled thought & wisdom, would serve to keep his youth green, and make his aspi-

ratio as high. God when with the grace
settling down more weightily upon him,
his early faith should be modified by in-
evitable experience it would be with no
harsh and sudden revolution of his sen-
timents. He would still have faith in
man's brightening destiny, and perhaps
love him all the better, as he should rec-
ognize his helplessness in his own be-
half; and the haughty faith with which he
began life, would be only tempered for a few
trembler on at its door, in discerning
that man's best directed effort accomplishes
a kind of dream, while God is the sole worker
of realities.

Harry A. Stalmaker

The coming concord must give recognition to the Prince of Peace, if there is to be a better world order. Mr. John Foster Dulles, a distinguished layman and Chairman of the Commission on a Just and Durable Peace, established by the Federal Council of Churches, made this tribute to the factor of Christ in post-war planning: "I, a layman, devoting my life to practical affairs, have finally been brought to the conclusion that only the spirit of Christ can break repeated wars."

General Smuts of South Africa is one of the famous soldiers and statesmen of our generation. He has fought in three major wars, collaborated with Woodrow Wilson in building the League of Nations, and is now Prime Minister of his native land. He feels that, more than a new order or a new plan, the world needs honest and courageous application of the historical Christian idea. In one of the darkest hours of recent years, he uttered words unique in statesmanship: "Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Let us hold to that eternal message. Let us follow the light that once shone before us, the greatest light that has ever arisen on the human horizon and which can surely lead to that better world for which we are longing. In the twilight of today I see on that horizon . . . no man but the man of Galilee. The man of Galilee is, and remains, our one and only leader."

Sir Thomas Holland - Vice Chancellor & Principal of Univ. of Edinb. Pres. of British Assoc. for the Advancement of Science, at joint Session of Brit. & So. African Associations on July 31. 1929 on "The International Relationship of Minerals."

"No single country, not even the U.S. is self contained, whether for the requirements of peace or for the necessities of war.... Whatever may have been possible before the industrial revolution, when the mineral industry merely contributed to the simple wants of agriculture, when most national units were self contained, the formulation of 'self-determination' has come too late in the World's history to do good without a more than consequent amount of harm. We cannot even live now without the free interchange of our minerals for those of other nations: in the name of civilization we dare not go to war."

Address on "International Movement of Mineral Products in Peace & War" Lecture in London at Royal Society of Arts. Jan 29. 1930

Extracts from C.E. Hughes' address to Am. Soc. of Int. Law, Washington, April 29.

"The building of the institutions of peace is the most distinctive enterprise of our time.... The difficulties do not make the task any the less

the supreme task of modern civilization, for unless we reasonably succeed in it, that civilization will destroy itself as it brings the discoveries of science and the improvements of invention to the operations of war in both weapons & warships."

Holland argues for the prohibition of the export of mineral products to any nation that violates the multilateral treaty. (See our sale of iron to Japan who had violated the Kellogg Pact.)

"No single country", says Holland, "is self sufficient as regards the variety, the quantity of the mineral resources that are required, either for the maintenance of civil activities in peace time, or therefore, for meeting the much greater requirements of war."

Sunday School Times
Jan 8 '46

Fashions in theological seminaries change. These endless theological book writers are as children tossed to and fro and carried about with every wind of doctrine. Thus Prof. Walter Horton of Oberlin wrote in *Christendom* ten years ago: "Pelagianism is going out; Augustinianism is coming in. I am saying to all my friends in the Reformed and Presbyterian churches that this is a very poor time for any of them who inherit the Augustinian and Calvinist faith in the sovereignty of God, to abandon it because of the rational paradoxes which it involves." Swallow the paradoxes! They are in fashion as the season's new coats are.

There is a retreat all along the line. Dr. Coffin, ex-president of Union Seminary, says that at present in America "there is a refusal to identify with the Kingdom of God any human social order, however ideal. Confidence in man's power has disappeared in face of the demonic forces dominant in the contemporary scene."

So Prof. John C. Bennett of Union: "Glib talk about applying the principles of Jesus has become unreal. We can no longer speak of a Christian social order. . . . It has never been characteristic of Christianity to think that the Christian ideal could be fully embodied in human life. Rather has it been taught that man never loses the status of sinner; at best he becomes a forgiven sin-

ner. Realism about the stubbornness of human evil is no strange heresy but is in line with the main trends of historic Christianity" ("Social Salvation," p. 81).

And another Union professor, Dr. Niebuhr: "The elaborate scientific pretensions of sociology are, however, merely incidental to the blunders of liberalism in general. That blindness is derived from something more than the weaknesses of the social sciences. It belongs to the superficiality of the whole of modern culture which mistook the expansive sentimentalism of the 18th and 19th centuries for a new insight into the meaning and nature of human life.

"The real basis for all the errors of liberalism is the erroneous estimate of human nature" ("Reflections on the End of an Era").

He conformed outwardly in the outward observances of religion, approving of the Church of England as an institution, while having no faith in its tenets [He declared that he was an atheist, did not believe in a future life]. His conformity seems intended to his receiving the Communion when staying with his step mother or friends who were church people; and this though, as he told me, it had ceased meaning to him even when he was confirmed. Probably he did this because it helped him to feel nearer to those he cared for, and while doing him no harm gave them pleasure.

It may have been that same attitude of mind which made him in his last illness, find physical relief through the influence of other people's religious good will.

He told the sister in charge of him as he lay ill, of his knowledge of another sister who prayed for him mightily, and he said

he liked it & it did him good. She asked the nursing sister to pray too; and would tell her in the morning that the prayer had "worked".

Akiva Ushadtka, "Torah + Resurrection" p. 60

"It is our urgent duty to carry on our mission in such a way as to leave the coming generation a righteous honorable, spiritually and morally sublime heritage. Tradition, as Rabbi Akiva understood it, was not a sum total of habits, convictions, customs + folklore. Tradition to him was a covenant between fathers + sons, a mutual pledge of allegiance to what our conscience regards as true + just, noble + right. Tradition was to him a responsible continuation of the struggle for the highest ideals + aspirations of our history, a continuous reaffirmation of our loyalty to the great cause of truth + righteousness.

Hate

Bukharin, Pravda, Feb. 30, 34 "This victory will be preceded ... by a universal class hatred with regard to capital. That is why this hate which applies to all, even to one's enemies, is the worst adversary of communism."

Bodero to the students of Padua, "There is a virtue which should be your stimulus, should be the flame of your youth, and the name of this virtue is hatred."

Scorza, chief of the Fascist Youth, Apl. 1937 "Yes, gentlemen, to hate our enemies is noble, only love our friends. But to hate, this is to love our friends is a form of cowardice that no cause which leads to a lasting & serious victory can accept."

Mussolini, Feb. 23 1941. The military reverses of recent months "exasperate our will & must intensify our hate ... Hate is indispensable for final victory."

Hettan in "Aspects of Religious & Scientific Thought" - Ch. "Mr. Justice Gray on Materialism" p. 139 f. Speaks of the key to the riddle of the Universe "on which Mr. Justice Gray lays his finger, when he speaks of the evidence afforded by the consciousness of personal identity that there are some things besides our bodies which are concerned in the determination of the life we live."

"The fact to which Mr. Justice Gray appeals - that in some real sense a man who has lived for 30 years can pronounce himself with absolute certainty to be the same being, who has gone through an infinite number of changes, bodily and mental, of the greater part of which he can recall nothing whatever, though both the memory of quite different bodies and the many and very different states of mind & character, to which he thus lays claim as his own, could be identified as his own by no material test in the world, indeed by no test except the test of his own profound conviction of having passed through them, does seem to be explicable only on a Spiritual

theory of the origin of Man. The mere assertion of personal identity of any kind is an assertion most unexpressible at all in terms of material things, may, so positively inconsistent at first sight with the facts of change and variation which are also implied in this assertion, that it sounds more like a paradox than a truth, though it is a truth so true, that without it as a starting point, there could be no possibility of paradox.... Physical objects cannot establish their own identity with the physical objects of other days.... The power of our hearts to achieve this magic feat of memory, and identify ourselves with the children of a former age is a wonderful assertion of the supremacy of mind over matter, but only of that kind — for only a mind it could be — which so regulates the laws of the universe as of course we do. We must about ourselves this assertion, which we do not fully understand, which we cannot explain & which yet is at the root of all our actions"

From Skelton's "Talks in a Library" 354 f

"The Latin motto in John Neske's library in Cambridge was "Disce ut semper victurus, Vive ut cras moriturus". The translation of which is, roughly, 'Work as if you were to live forever; live as if you were to die tomorrow'. Here words be wrote on the picture of himself in his workroom".

From Scott Holland's "Life of Bp. Creighton"

"The real and vital impression made came from the intensity of the Spiritual passion, which forced its way out through that straight, knotted brow & lit up those wonderful gray eyes and shook that stern high voice into some ringing clang as of a trumpet. There was a famous address, at the founding of the Clerk's Social Union, delivered to us in Trinity College, which none who were present can ever forget. Yet none of us can even recall, in the least, what was said. No one knows. Only we know that we were lifted, kindled, transformed. We pledged ourselves, we committed ourselves; we were ready to die for the Cause. But if you asked us why, and for what, we could not tell you. There he was, there he spoke; the prophetic fire was breaking from him;

the marvy spirit flowed through them. We too, were caught up. But words that become only symbols. There was nothing verbal to report or to repeat. We could remember nothing except the spirit which was in the words; & that was enough."

"The greatest advances in furthering the cause of law & order lie not in breaking the backbone of organized terrorism or in the crushing of kidnapping, bank robbery and racketeering, but in raising and developing a strong generation of law-abiding citizens. The first task of any parent is the proper training of his children. In doing this he can insure the future of the land."

[Edgar Stroud - Letter to St Carlton Senior Boys' Athletic League. May 1, (1940)

1902

Funeral Service. Hugh Price Hughes Bros. Wesley Ch 27

I can best express the drift of their conversation in the words of John Howe's memorial sermon on Mr. Richard Fairclough, one of the ejected ministers who sleeps in Bunhill Fields, near Wesley's Chapel. "He was a mighty lover of God and men, and being of a lively, active spirit, that love was his facile, potent mover to the doing ever of all the good that could be thought in an ordinary way, possible to him, and more than was possible to most other men. To give a true, succinct account of the complexion of his soul—he was even made up of life and love."

Lunn

In conclusion Dr. Lunn made a touching reference to the confident faith in immortality which characterised Mr. Hughes, and quoted the following passage from his will, found on the previous day: "I further direct my trustees to arrange that the funeral of my body shall take place with as few signs and symbols of mournrning and sadness as possible, for to the Christian to die is gain; and I request my trustees to place on my tombstone, as the expression of my faith and experience, the following words: "Thou, O Christ, art all I want."

"In money matters," Mr. Pearse said, "Mr. Hughes was the most generous of men. When we began work together, he said, 'We are our own stewards. We can apportion our salaries; what shall we take?' I said, 'It is for you to settle that. It is your livelihood,' and I laughingly added, 'You might have been making £10,000 a year by this time at the Bar.' 'Well,' said Mr. Hughes, 'let us take £200 a year all told,' and this amount, with his house and furniture, was the sum he fixed as his salary in London. I met him for the last time on Friday, at a meeting of the Sisters at Katherine House. He looked well, and spoke cheerfully of his health. We joined together in the Holy Communion, partaking for the last time in that pledge of the Master's great love, and the bond of our everlasting brotherhood."

"I was in St. Paul's Cathedral the other day, and looked at the monument of Gordon. The left hand rests upon the Bible, while the right is on the hilt of the sword. That, I think, is a fitting memorial for our departed friend." Mr.

ONE MAN'S LIFE WORK

Denver Feb 8. 1902

A Biographical Sketch of Henry B. Hyde.*

IT is impossible that any ambitious young man should read the biographical sketch of Henry Baldwin Hyde without making confession that his soul had been filled from it with new courage, stimulus, and inspiration. But while the dullest man could not fail to be stirred by the example of this strong, creative life, the reading of the book would be a positive torture to the lazy, and every chapter would sting like a whip the slothful and the incapable. For these clear pages teach the doctrine of work—hard, unsparing work; work that eschews pastime, and is jealous of all pleasure save that which itself affords. Even the faithful and industrious may not read the life of Mr. Hyde without some sense of despondency as they are forced to recognize their own shortcomings when they measure themselves by the standards of this man of almost incomparable toil and energy. But it is given to few to be spurred on by so fiery and restless a spirit as that of Henry B. Hyde—fortunately so, we think; and we are sure that it is fortunate that few men have his vast responsibilities.

It was the sole occupation of Mr. Hyde's life to create the Equitable Life Assurance Society and make of it the vast business corporation into which it grew under forty years of his management. "This one thing I do," he was accustomed to say. He applied the great powers of his mind to nothing else, made no pretension to skill in any other calling or to taste for any other; whatever did not pertain to life insurance and the building up of the Equitable was foreign to his sphere. "This one thing I do." His ambition, which was consuming, came to rich fulfillment in his knowledge that he did that thing well. No man ever did his life work better, and certainly no man in the world of affairs ever left a more imposing monument.

industry, self-sacrifice, devotion, and energy—these are qualities too common for our special wonder, but the capacity for right judgment exhibited by Mr. Hyde at the very outset of his career in his youth and inexperience may well excite astonishment in minds seasoned and grown wise by years of failure and success. It was in 1859, after seven years' service with the Mutual Life Insurance Company in subordinate places that he founded the Equitable Society. The law required $100,000 of capital, and as he was himself unknown, it was of primary necessity that men of substance and of the first standing in the community should be associated with him and constitute the Board of Directors. As the organization was shaping itself in his mind he laid down the fundamental principle that the plan should be absolutely and in good faith that of mutual insurance. To this end he determined that profits should, in the largest possible measure, go to policy holders, and that the safety and soundness of the company should be the supreme law of its management. At once there arose opportunities for mistakes, for real and serious blunders, into which men less clear-sighted and less resolute would almost certainly have fallen, since the temptation toward them sprang from the universal human impulses, and they seemed to invite a speedier success. He had found it most difficult to procure capital stock subscriptions to the amount of $100,000 and to enlist the co-operation of prominent business men. When at the first meeting several of the incorporators protested against his declaration that stockholders' dividends would be limited to the legal rate of interest, (then 7 per cent.,) all profits in excess being divided among the policy holders, and endeavored to have the dividend rate increased to 10 per cent., it was therefore an act of which the courage and the wisdom are equally conspicuous and unusual for him to risk and say, "Gentlemen, I have made up my mind that this company shall be a purely mutual company, and if this provision limiting the dividends on capital to the legal rate of interest is not put into the charter I will take my hat and walk

out of the room, and I shall have nothing further to do with the enterprise." Thus was the first mistake avoided. He was soon called upon to avoid another. It was the custom of many insurance companies in that day to take the policy holder's promissory note in part payment of premium charges. The plan made it much easier to get business, and Mr. Hyde, having to fight his way against powerful competition, must have been under temptation to employ every device that promised to speed his venture on its way. He rejected the note system because it was unsound and led to great ultimate dissatisfaction. He must, in the first anxiety to "get business," have been under temptation also to bespeak the leniency of the medical examiner, especially in the case of applicants for whom he himself had written policies for large amounts. It is recorded by his biographers that his instructions to the medical examiner were "rigidly to reject doubtful risks." When it was felt that instead of making him President of the society, as had been intended, it would be wiser to elect an older and better-known man to that post, (Mr. William C. Alexander,) he assented on condition that his salary of $3,000 should be divided with the President in order to diminish the burden of expense. Cost of administration he kept at an almost incredibly low figure, and em-

*HENRY BALDWIN HYDE. A Biographical Sketch. New York: The De Vinne Press. 1901.

ployed his own slender means in defraying expenses which the young company would hardly have been justified in incurring. In those early years it would have been natural to attract business by a generous division of profits. Mr. Hyde early perceived that a large surplus not only gave strength to a company, but also became itself a source of increasing gains, and the whole force of the management was directed to the accumulation of surplus.

If these details of business were somewhat technical for these pages we feel that their introduction is permissible because of the light they throw upon the character of a man whose extraordinary force, will

power, courage, and capacity make his career a useful subject of diligent study for youngsters and a profitable one for philosophers of all ages. We have referred to Mr. Hyde's inspiring devotion to work. This biographical sketch abounds with proofs of it. He had no playtime until sure success had been achieved, and hardly then save at the imperative summons of broken health. It may be said that he was never away from business and that business was never away from him, since the affairs and the interests of his company occupied his mind at all times and wherever he might be. He "had not the habit of resorting for pleasure to many resources outside" of it, and it is recorded of him that "he always had a sort of contempt for those connected with the company who gave a portion of their attention outside of business hours to other things than the Equitable's business." It will be said at once that this is not a life well rounded out and admirable, but it must be remembered that the massive and imperial things of this world are largely hewn out by men who can say "this one thing I do" and who do nothing else. Mr. Hyde was an incomparable leader in his calling, a giant, a creative genius. He organized new systems, he formulated new methods. He could inspire other men by word and example to prodigies of achievement, and he used them with an executive skill that vastly multiplied his own energies, If at first it was ambition that spurred him "to scorn delights and live laborious days" the unmeasurable responsibilities of his trusteeship over hundreds of millions accumulated for the support of the widowed, the orphaned, and the helpless were the consideration that determined every step of his later life. And in either aspect, as a youth conscious of great powers and impelled by high ambition, or in mature years under the sobering compulsion to give the very best that was in him to the faithful keeping of such a trust as few men ever have imposed on them, what guiding principle could more surely have advanced him along his path or have kept him to it with sterner command than that embodied in his own pregnant life motto, "This one thing I do"?

"None doubted his sincerity or questioned his resolution, but few had penetrated his reserve. As the playful tenderness he displayed at home was never suspected, so the consuming earnestness, the absolute fearlessness, whether of danger or responsibility, the utter disregard of man, and the unquestioning faith in the Almighty, which made up the individuality which men called Stonewall Jackson, remained hidden from all but one.

To his wife his inward graces idealised his outward seeming; but others noting his peculiarities, and deceived by his modesty, saw little that was remarkable and much that was singular in the staid professor. Few detected, beneath that quiet demeanor and absent manner, the existenc of energy incarnate and an iron will; and still fewer beheld, in the plain figure of the Presbyterian deacon, the potential leader of great armies, inspiring the devotion of his soldiers and riding in the forefront of victorious battle.

"Stonewall Jackson and the American Civil War."Vol.i,pp 76,77.

Harnack. "Christ. History" 58

Let the plain Bible-reader continue to read his Gospels as he has hitherto read them; for in the end the Critic cannot read them otherwise. What the one regards as their true spiritual meaning, the other must acknowledge to be the result.

Chr. Observer. Aug 20. '11

One of the beloved paintings of the world is that by Holman Hunt entitled, "Light of the World," which pictures Christ as standing before the door of a cottage, a lantern in His hand, knocking upon the door for admission. We are told that the painting is one of the results of the famous artist's desire to preach the Gospel by means of art. Some years ago when those who had the picture in charge took it out of its frame in order to clean the canvas, it was discovered that the artist had written in one corner, where they could not be seen as long as the frame was on the canvas, the words, "Me non praetermittas Domine." Literally translated, the words are a prayer: "Do not pass by me, O Lord." This story adds another to the great lessons taught by the famous painting. The prayer is one that our Lord delights to answer. He will never pass by anyone who will open to Him the door of his heart.

Wm James, "Varieties of Religious Experience" 378 f.

"The world interpreted religiously is not the materialistic world over again, with an altered expression: it must have over and above the altered expression a material constitution different at some point from that which a materialistic world would have. It must be such that different events can be expected in it, different conduct must be required... The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that though in the main their experiences and those of this world keep discrete, yet the two become contiguous at certain points and higher energies filter through. By being faithful in my poor measure to this one belief I seem to myself to keep more sane and true. I can of course, just myself into the Scientific scientist's attitude, and imagine vividly that the world of sciences laws and objects may be all. But whenever I do this, I find that inward recesses of

which W. K. Clifford once wrote, whispering the word 'bosh'! Assuredly the real world is of a different temperament - more intricately built than physical science allows."

Wm James to Mrs. Henry Whitman 1899

"As for me, my bed is made: I am against bigness & greatness in all their forms, and catch the invisible, molecular, moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and finally rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more treacherous, the more ruinacious is the life displayed. So I am against all big organizations as such... and in favor of the elemental forces of truth which always work in the individual and immediately cease to be effective when they get into masses, which always wait patiently, when they are long dead, and finally burst them to bits

James. "Psychology". p. 458 ff

The larger world that girdles us about puts all sorts of questions to us, and tests us in all sorts of ways. Some of the tests are met by actions that are lasting. And some of the questions are answered in articulately formulated words. But the deepest question that is ever asked admits of no reply but the dumb turning of the will and tightening of our heart strings as we say, "Yes, I will even have it so."

.... Not only our morality but our religion, so far as the latter is deliberate depend on the effort which we can make. "Will you or won't you have it so?" is the most fateful question we are ever asked; or we asked it every hour of the day, about the largest as well as the smallest, the most theoretical as well as the most practical things. We answer by Consents or non-Consents and not by words. What wonder that these dumb responses should seem our deepest organs of communication with the nature of things? What wonder if the effort demanded by them be the measure of our growth as men! What wonder if the amount which we accord of it were the one strictly tenderest and original contribution which we make to the world"

Edgar Poore. Saturday Review Feb 25, 38

It is unnecessary to labor the parallels to the modern world that are to be found in the Joseph cycle. It is clear in Thomas Mann's own life that he stands for the best that a man can think and the best that a man can be and the best that a man can do. It follows inevitably that in his work the principles he stands for are given a part of their eternal validity.

**THOMAS MANN'S JOSEPH STORY. By Harry Slochower. With a Biographical and Bibliographical Appendix. 109 pages. Knopf. $1.*

Jowett II. 211. Letter Sept. 8. 82 to Lady Abercromby.

"People talk about repeated actions giving habits (this is a very old thesis) But much more interesting to me is the curious effect on character which may be produced by single acts, seeming to raise the mind to a higher level, or to give a power previously unknown or undreamed. I think that this is especially the case with acts of courage or disinterestedness or forgiveness."

James. "Psychology" v. 1. 149 f.

"Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is be systematically ascetic or heroic in little unnecessary points, do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily inured himself to habits of concentrated attention, energetic volition and self denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are crumpled like chaff in the blast.

The physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hells we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its

never so little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh derelliction by saying 'I won't count this time.' Well! he may not count it and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing can even do is in strict Scientific literalness wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect confidence count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that sort of matter will have been growing up within him as a possession that will never pass away. Every youth should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths undertaking active careers than all other causes put together."

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From James' "Psychology" p.149, 150.

Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

"Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee;
Out of life's sorrows into Thy balm,
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee."

My Service
Sept 2. 44

NOT IN THE BLOOD

Their names are: Masaki Fujikawa, Shinei Nakamine, Denis Masato Hashimoto, Grover Kazutomi Nagaji, Kenji Kato, Tsugiyasu Toma, all killed in action against their country's enemy.

Irving M. Akahosi was cited for his conduct during "a daring mission" at Anzio. Frank Morihara, Arthur Shinyama and James Iwamoto all wear the Purple Heart for honorable wounds received in the Italian campaign. Thomas Higa has or will have the same decoration. He was wounded at Cassino. Other Americans of Japanese descent have fought for our flag in the Pacific and in Burma, taking risks, because of their race, over and beyond those assumed by white soldiers. Their comrades of the Thirty-fourth Infantry Division in Italy and of units to which they have been attached in other areas have accepted them whole-heartedly. Letters from other American soldiers received in this office have proclaimed the loyalty and devotion of these men.

What this proves is a fact encouraging for Japanese-Americans, for the country of which they are citizens and for the long prospect ahead. There is nothing in the Japanese blood, or in any racial blood, that makes men ignorant and brutal. Education and environment turn the scales one way or the other. A whole generation in Japan and Germany has gone to waste and worse than waste. Under decent governments, in a decent society, in a decently organized world, the coming generations may be reclaimed. The war must be won by destruction, but the peace will be kept only by education.

Samuel Johnson

Edwards an old fellow student to J.
"You are a philosopher, Dr. Johnson, I have tried too, in my time to be a philosopher; but I don't know how, cheerfulness was always breaking in."

Johnson on Sir John Hawkins: "I really believe him to be an honest man at the bottom: though to be sure, he is rather pernicious and he is somewhat mean; and it must be owned he has some degree of brutality, and is not without a tendency to savageness that cannot well be depended."

Leslie Stephens Life of J. p. ff. "Johnson's first virtue in private life was a rigid regard for truth. He spoke, it was said of him, as if he was always on oath. He would not, for example, allow his servant to use the phrase 'not at home', and even in the heat of conversation resisted the temptation to put point to an anecdote"

J. in "Rasselas" "On necessary and inevitable evils, which overwhelm kingdoms at once, all disputation is vain; when they happen, they must be endured. But it is evident that these tumults of universal distress are more dreaded than felt: thousands and tens of thousands flourish in youth and wither in age, without the knowledge

of any other than domestic birds, and share the same pleasures and vexations, whether their kings are mild or cruel, whether the armies of their country pursue their enemies or retreat before them. Whole countries are disturbed with intestine conspirations, and ambassadors are negotiating in foreign countries, the smith stirs the fire his anvil, and the husband drives his plow forward; the necessaries of life are required and obtained; and the successive business of the seasons continues to mark its wonted revolutions.

"Let us cease to consider what, perhaps, may never happen, and what, when it shall happen, will laugh at human speculations. We will not endeavor to modify the motions of the elements, or to fix the destiny of the kingdoms. It is our business to consider what things like us may suppose; each laboring for his own happiness by promoting, within his circle, however narrow, the happiness of others."

Keller on the Demonic Forces:

"I suffered a shock in Vienna not only as a Swiss, who was compelled to visualize how easily those bombers could fly over Switzerland, let us say, and how a strong army could subdue a small country: but also in my European consciousness and in my cultural feeling as a Swiss citizen and a human being, as a member of formerly wide-spread free reaching religious fellowship. I have seen a cruel stranger and cold in dangerous proximity. I saw powers at work that frightened me. In personal contact with great Austrian individuals of the old culture and with strong, clear working men, I looked into a horror and distress which made me shudder.

"One may try for a long time to understand what it is we see. Something of demonic character which is incomprehensible — a threatening force. One may freely admit that the outcome has its positive side as the correction of an evil peace treaty; as an expression of the self determination of peoples. Here yet remains the impression of a strange, demonic + dangerous power to which one can neither be united nor reconciled. Never have I come so close; never did I feel so deeply its terrible strength as during that unforgettable thunder of

the bombing planes overhead and the rumbling of the tanks in the streets of Vienna. demonic forces which stand in the background by the antichristian arms which command them.

Keller's letter 1935. "We are coming back to the first Chr. conception of the world. The world is not plastic material to be easily moulded by Chr. influence. There is a hostile demonic element. The Church has to fight stubbornly against preconceptions and powers for its faith and liberty, for the conversion of peoples and the spread of the Gospel. States which formerly showed a friendly attitude now contest Chr. rights and the Reformation has often to be begun anew."

Dibelius to Oxford, 1937. "The Churches of the world when they hold their conferences should not be occupied with discussing problems, but should wage a war against the demons who stand behind the great revolt of the self. conscious and self-justified understanding of our day vs. the living God."

From Hugh Kerr's address at the Centennial of Western Theolog. Sem. Nov. 1927

"A professor who releases a great spiritual idea, who issues a book which captures the imagination, that stirs the conscience, that awakens the intellect, that reveals the Gospel, has done his work. Let us proclaim this truth. Let us establish it as a principle that a theological faculty must be intellectually creative in the life of the Church. If the faculty is to form and fashion the theology of the Church, opportunity for scholarship must be provided. Recently the Librarian of the State of New York, in estimating the value of ideas over against the value of battleships, contrasted the cost of building battleships with the cost of establishing libraries, and asserted that books were a better line of national defense than battleships. He said, over against the so-called fifteen decisive battles of the world he would place a book published about the same date. The book, he said, was more potent in its influence than the battle. Over against the Battle of Marathon he placed the Illiad; over against Syracuse he placed Euclid's Elements; over against Arabela he

placed Aristotle; over against Metaurus he set Plato; against the battle of Arminius over Varnus he placed the Hebrew Scriptures; against Chalons he placed Augustine's "City of God" Against Tours he placed Justinian; against Hastings he placed "Chanson de Roland and Morte d'Arthur;" against Joan of Arc he placed " "Divina Commedia"; against the Spanish Armada, Shakespeare; against Blenheim, "De Imitatione Christi"; against Pultowa, "Pilgrim's Progress"; against Saratoga, 1777,"The Wealth of Nations"; against the Battle of Valmy, "Positive Philosophy"; against the battle of Waterloo he placed "Origin of Species".

Harris Kirk. His Institute lecture 1939. "A Design for Living." p. 90

"The idea that Christ's mission is that of a teacher is very popular today; and indeed we may give full force to this notion, but must not overlook the fact that this mission is not that of a teacher merely but of a Saviour and Redeemer. He came not to tell us something about God, but to do something for us. Jesus did not come to teach us a new morality, nor to suggest a new ideal of humanity, but to deliver us from this present evil world and unite us to the Divine purpose. Here is the original character of Christianity. It is not the religion of a book nor of a way of life, but of a person. What makes a Christian is the surrender of the soul to Jesus as Lord & Master. We may believe all the principles of the Bible & yet come short of the true Good. Christianity is the religion of invitation but if we accept the proposal of Jesus we must commit the whole life to Him. Here, I believe, is the most difficult of human tasks. It is easy to believe in the existence of God. Such a

belief is entirely a spontaneous, gratuitous act-
self has no essential moral value. It
does not always transform life & influence con-
duct. The devils believe & tremble. The assent
to the existence of a Supreme Being, although
we give them the highest predicates, makes no
man a Christian. What makes one a disciple
is the definite & whole hearted surrender of the
soul to the authority of Christ. Such a decision
is never easy. It is hard to make and of the
first more difficult to live by. It is never
a spontaneous effervescence of religious mood, &
that which makes it valid is that it thor-
oughly transforms life, changes both its di-
rection & its allegiance. This is why we must
believe that Jesus is the supreme disclosure
of the Divine purpose."

"I wish to say to you, Knill—labor for JESUS CHRIST *as long as you have breath in your body."*

VENNING, THE PHILANTHROPIST.

"Mr. Knill was no ordinary man. His usefulness in the way of conversion of souls to GOD was perhaps greater, all things taken into account, than that of any other man of his day in this kingdom. * * * How seldom has the individual been found, since Whitefield's and Wesley's time, of whom it could be said that there was reason to believe he had been THE INSTRUMENT OF CONVERTING A HUNDRED PERSONS WHO, IN ONE WAY OR ANOTHER, BECAME PREACHERS OF THE GOSPEL!"

REV. JOHN ANGELL JAMES.

Chas. Spurgeon's testimony. Visiting his grandfather, there came to preach in the village Mr. Knill, who had been a missionary at St. Petersburg, and a mighty preacher of the Gospel. He came to preach for the London Missionary Society, and arrived on the Saturday at the manse. He was a great soul-winner, and he soon spied out the boy. He said to me: 'Where do you sleep? for I want to call you up in the morning.' I showed him my little room. At six o'clock he called me up, and we went into that arbor. There, in the sweetest way, he told me of the love of JESUS, and the blessedness of trusting in Him and loving Him in our childhood. With many a story he preached CHRIST to me, and told me how good GOD had been to him, and then he prayed that I might know the LORD and serve Him. He knelt down in that arbor and prayed for me with his arms about

my neck. He did not seem content unless I kept with him in the interval between the services, and he heard my childish talk with patient love. On Monday morning he did as on the Sabbath, and again on Tuesday. Three times he taught me and prayed with me, and before he had to leave, my grandfather had come back rom the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me upon his knee and said, 'This child will one day preach the Gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where (I think he said) I am now the minister.' He spoke very solemnly, and called upon all present to witness what he said. Then he gave me sixpence as a reward if I would learn the hymn

'God moves in a mysterious way
His wonders to perform.'

I was made to promise that when I preached in Rowland Hill's chapel that hymn should be sung. Think of that as a promise from a child! Would it ever be other than an idle dream? Years flew by. After I had begun for some little time to preach in London, Dr. Alexander Fletcher had to give the annual sermon to children in Surrey Chapel, but as he was taken ill, I was asked in a hurry to preach to the children. 'Yes,' I said, 'I will, if the children will sing "God moves in a mysterious way." I have made a promise long ago that so that should be sung.' And so it was: I preached in

Sermon July 10 '87 on Gen. 48: 15, 16

Lansing "The Peace Negotiations" p. 6 f

"The Constitution of the U.S. confides to the President the absolute right of conducting the foreign relations of the Republic, and that it is the duty of a Commissioner to follow the President's instructions in the negotiation of a treaty. Many Americans, some of whom are national legislators and solicitors about the Constitution seem to have ignored or to have forgotten this delegation of exclusive authority, with the result that they have condemned the President in intemperate language for exercising this executive right. As to the wisdom of the way in which Mr. Wilson exercised it in directing the negotiations at Paris individual opinions may differ, but as to the legality of his conduct there ought to be but one mind."

Latourette "Advance through Storm" vol. VII

"Christianity was more widely influential in the first-19th decades than ever before. In no state or large segment of mankind was it dominant. In some sections of what had been Christian it appeared to be waning. However, if mankind was surveyed as a whole, Christ. was clearly a growing factor in human affairs. For this the evidences were many. Among them were the efforts to regulate and eliminate war, most of them having Christian origins even though latterly espoused by many who were not aware of their beginnings; movements for the betterment of women in the W.S. & Africa; much of the emancipation of women; contributions to the stirrings among the depressed millions of India with their demand for better living conditions; much of the leadership which was helping to guide the Chinese people through their bewildering revolution; a large part of the medical, nursing & public health service of the world: and many of the efforts to relieve and prevent tensions. Some of the non-Chr. religious & systems of thought which were governing hundreds of millions were in debt

to Christ. Christianism in Great countries Buddhism were modified by its Certain phases of socialism. Russian Communism could be traced in part to it. Democracy widely spread in spite of the reaction as it is in some quarters had the Odds fair in its vantage. In practically every land, movements, even institutions of outstanding nobility of character also were what they were mainly because Jesus of Nazareth once walked the fields of Galilee. Jerusalem never before had there been so many souls in as many different peoples. Christianity as an age of storm was a process which usually unnoticed, unappreciated by those whose self appointed function it was to interpret the day by day passage of events, was quietly at work, transforming individuals, societies and wars widely greater than Ever before. [illegible]

Latourette "Advance through Storm" Vol, 505

"God is seen more in history. At times the Church is staggered by the ability of the obvious and clamant evil in his own heart and in the world about him, but in what he believes to be this movement of character through the ages he is certain that God and His Christ will triumph. He knows that if not within the long span which men call history, itself but a movement against the background of timeless time, then beyond history, God's purpose for man will be fully realized. But always have God's thoughts been man's thoughts nor God's ways man's ways. But God will, so the Christian believes, the Church knows, shall not return unto Him void but shall accomplish that which He pleases & prosper in the thing whereto He sent it."

FOLLOWING a lively discussion on church officers' responsibility at a recent meeting of the National Commission on Evangelism in Chicago a few weeks ago, several prominent laymen presented "A Message to the Laymen," drafted by Dean Hoffman, editor of the *Harrisburg News,* and signed also by R. Wesley Mellow, foundryman; Carroll Hull, fruitgrower; Paul Moore, business consultant.

The Commission, through the Rev. George E. Sweazey, Department of Evangelism, requested that this message be brought to the attention of pastors, who will in turn transmit it to their laymen, and possibly reprint it in their church bulletins:

Dear Brother:

It is the firm conviction of this committee of laymen that spreading the Good News and winning souls for Christ never was, is not now, and never should be the exclusive responsibility of the preacher. The pulpit and the pew share that responsibility, especially that pew where sit the elder and the deacon. While this fact has never been disputed, it has been too often ignored by our fellow ordained officers of the Church.

We especially appeal to them to recall their ordination vows, rededicate themselves to their sacred trust, and put into practice the knowledge they have of being ambassadors of their Lord in the greatest mission of the Church and in the finest experience of their lives.

As a first step, we propose to these ordained officers—elders and deacons—that we all accept the sacred commission of bringing at least one soul unto the Lord's court before Easter of this year, not to serve statistics but to serve the Master.

God's Kingdom cannot possibly grow as it deserves, unless at all times the laity of the Church, with the ordained officers as a spearhead, join wholeheartedly with the clergy in forwarding the evangelistic program of the Church.

R. Wesley Mellow, St. Louis, Mo.
Carroll Hull, Yakima, Wash.
Paul Moore, Chicago, Ill.
Dean Hoffman, Harrisburg, Pa.

"Anno Domini." Latourette's four criteria for measuring the influence of Jesus: "1. Geographic extension. 2. New religious movements attributable to Jesus. 3. The effect of Jesus upon various phases of human culture. 4. The extent to which individuals have been shaped by the inward religious experience which arises through Jesus." (p. 206.)

"Measured by its fruits in the human race, that short life has been the most influential ever lived on this planet... The impress of that life, far from fading with the passing centuries, has deepened. Never has Jesus had so wide and so profound an effect upon humanity as in the past three or four generations. Through Him millions of individuals have been transformed, and have been given to live the kind of life which he exemplified. Through Him movements have been set in motion which have made in society for what mankind believes to be its best — in the inward transformation of human lives, in political order, in the production and dis-

distribution of goods to meet the physical needs of man, in healing physical ills, in the relations between races & between nations, in art, in religion, and in the achievements of the human intellect. Founded by the Carpenter whose birth followed, the birth, life death & resurrection of Jesus have been the most important events in the history of man. Measured by this influence, Jesus is central in the human story. The chronology which reckons time by the categories Before Christ and Anno Domini is correct. Far from outmoding it, accumulating human experience only confirms the insight Braun on its adoption." (p. 229)

"Where has the influence of Jesus been so widely extended geographically or so potent in opposing the elements of destruction as in the great Century and a half. Never has so many millions of individuals felt the transforming power of Jesus and never have so many areas of culture been moulded

& Hess. It is clear from the record which we have summarized that Jesus has a way of breaking out in unexpected times & places, often in periods and lands when the outlook has been most dark. The fact that something universal in human nature responds to this appeal & that it arises out of the dominant forces in the universe ensures the perpetuation of this power." (p. 238)

"Religion is man's effective desire to be in right relation to the power manifest in the universe." (p. 48)

"The belief that science had grown to provide man to the goal of his earthly hopes was almost universal before the great war. Scientists at no time made any such claim [!]; but the effect of scientific progress on the popular mind was sufficient to justify this optimistic expectation. But we now know that this hope is not going to be realized. & more know it better than the men of science, who are confessing it with startling effect. Science can find ends

man's hands the finest tools, but it does not propose to furnish a moral sanction for their proper use. The happiness of mankind depends upon the right use of Energy potentials. Science is steadily increasing man's power over nature; each advance intensifies the struggle & enlarges the responsibility of those who benefit by it. Science can definitely depict the moral need, but it does not furnish the moral sanction." (p. 53)

Harnack (Ency 185) "The most ancient literature of the Church is on all chief points & in the majority of details, veracious & worthy of belief from the point of view of literary history"

One of the most touching incidents related of Father TAYLOR was his ruling passion for soul-saving, strong to the end. After his mind had failed to a considerable degree in his old age, he came at one time face to face with his own reflection in a long mirror. He saw in the glass what he thought to be another old man, and began to exhort him to repent while he yet had opportunity. "Old man," he said, "you have but a little while to live; come to Jesus now! Your day is almost spent. Your sun will soon set. The night of death is just ahead. You have sinned long enough. Give it up, and begin to serve the Lord before it is too late." His whole heart went out towards the supposed aged companion in this effort to save him. What an example to all working for souls!

WON'T TRY TO "RAISE FRANCE."

Academy Perhaps Thinks Miss Le Clere's Bequest of $20,000 Too Small.

Special Cable Despatch to THE SUN.

PARIS, March 14.—Many are the gifts made to the Académie Française and various are the conditions attached thereto, but it is rare that the institution finds itself unable to fulfil them. For this reason surprise is expressed at a laconic note issued on Thursday in which the Académie

refuses a hundred thousand francs ($20,000) bequeathed by Miss Le Clère, a French-woman domiciled in America, owing to the conditions, the nature of which the secretary of the Académie refuses to explain.

Answers to inquiries addressed to members of the Académie, however, create the impression that the legatee intended to reward women whose past lives contained certain stains which their later lives obliterated. This apparently was too delicate an affair for the Académie.

Louise H. Le Clère was for many years an instructor in private schools and homes in New York. By her will, which was filed for probate on March 4, 1907, after providing for her burial plot in the Trinity cemetery and for several American bequests, she left 100,000 francs to the French Academy in trust, the income to be used in establishing a triennial prize for "the lay schoolmistress in the territories of France who shall, by the judgment of such Académie, have most distinguished herself by her moral influence over her pupils and by her zeal and success in inculcating in their minds sound principles of morality and virtue." The prize was to be named after the donor's father, Louis Le Clère.

She also bequeathed 100,000 francs to the Faculté de Théologie Protestante de Montauban, the income of which was to be applied to the foundation of free scholarships for the sons of poor French clergymen who intend to become clergymen themselves. Half of the residuary estate was to go to the Société Protestante pour l'Encouragement de l'Instruction Primaire en France, to be devoted to the purposes of the society.

Miss Le Clère thus explained the purpose of her bequests to the French societies. "To raise France from her present low moral state and thus prevent her from doing so much harm in this country, in which she exerts so potent an influence"

REV. ERIC H. LIDDELL, MISSIONARY, ATHLETE

Jerusa ——— Ewa 8.45

LONDON, May 7 (Religious News Service, by Wireless)—The Rev. Eric H. Liddell, missionary in China for the London Missionary Society and a famous Scottish athlete and international Rugby player, died last February in a Japanese internment camp, it has just been revealed here.

Representing Great Britain at the Olympic Games in Paris in 1924, he won the 400-meter event in record time. On the same occasion he refused to run the 100-meter because preliminary heats for the event were run on Sunday, a decision that probably deprived him of an Olympic double victory.

The Olympic record for the 400 meters had already been broken twice at the meet when Liddell set his record mark of 47.6 in the finals. Among those finishing behing were two Americans, Horatio M. Finch of the Chicago A. A. and J. Coard Taylor of the New York A. C. A week later he attracted a large congregation to hear him preach in the Church of Scotland in Paris.

A month after the games he was graduated in science at the University of Edinburgh. Fellow-students carried him a quarter of a mile to St. Giles Cathedral, where he received his degree. Forced against his will to make a speech, he protested that other athletes deserved honors as much as he and quoted the words engraved over the entrance to the University of Pennsylvania: "In the dust of defeat as well as in the laurel of victory there is glory to be found if one has done his best."

Walter Lippmann

The men who wrote the American Constitution and the Bill of Rights were educated in schools and colleges in which the classic works of this culture were the substance of the curriculum. In these schools the transmission of this culture was held to be the end and aim of education. Modern education, however, is based on a denial that it is necessary, or useful, or desirable for the schools and colleges to continue to transmit from generation to generation the religious and classical culture of the western world.

There is now no common faith, no common body of principle, no common body of knowledge, no common moral and intellectual discipline. Yet the graduates of our modern schools are expected to form a civilized community. They are expected to arrive by discussion at common purposes. When one realizes that they have no common culture is it astounding that they have no common purpose? We have established a system of education in which we insist that while everyone must be educated, yet there is nothing in particular that an educated man must know.

Since the vital core of the civilized tradition of the west is by definition excluded from the curriculum of the modern

ΦΒΚ Key Address - January 1949
Gen. Education

school, the school must sink into being a mere training ground for personal careers. Its object must then be to equip individual careerists and not to form fully civilized men. In abandoning the classical religious culture of the west, the schools have ceased to affirm the central principle of the western philosophy of life — that man's reason is the ruler of his appetites. They have reduced reason to the role of servant to man's appetites.

For what enables men to know more than their ancestors is that they start with a knowledge of what their ancestors have already learned. This is the meaning of tradition. This is why a society can be progressive only if it conserves its tradition. If the tradition of the past is excluded from the curricula of the schools, it is necessary for each generation to repeat the errors, rather than to benefit by the successes, of its predecessors.

Having cut him off from the tradition of the past, modern secular education has isolated the individual. It has made him a careerist who must make his way through a struggle in which there is no principle of order. This is the uprooted and incoherent modern "free man." This is what the free man — in reality merely the freed and uprooted and dispossessed man — has become. To struggle alone is more than the freed man can bear to do. And so he gives up his freedom and surrenders his priceless heritage.

John Locke

Note on I, 237 Harris "The Germs of Earlham"

The famous John Locke (with King Wm. III incognito) attended a Meeting of Friends in London, and heard one Rebecca Collins speak with such power, that it removed his objections to a female ministry. He sent her some sweetmeats afterwards and wrote:

'Praye' 2mo. Nov. 21, 1696. My sweet friend, a paper of sweetmeats by the bearer to attend your journey comes to testify the sweetness I found in your society. I admire no conversation like that of Chh. freedom and free no bondage like that of pride and prejudice. I wish see acquaintance by sight cannot reach the height of enjoyment which acquaintance by knowledge arrives unto. Outward hearing may misguide, but internal knowledge cannot err. We have some thing here of what we shall have hereafter, to "know as we are known". This we with other friends, are at the first view partakers of, and the more there is of this in this life, the less we need inquire of what nation, party or persuasion

in our friends case, for our own knowledge
is more sure to us than another. Thus we
know when we have believed. Now the God of all
grace grant that you may hold fast that
rare grace of charity, and choose that un-
biassed and unbounded love, which if it decay-
not, will spring up mightily, as the waters of
the sanctuary, higher and higher, until you
with the Universal Church, swim together in the
ocean of Divine love. Woman, indeed, had the
honor first to proclaim the resurrection of the
Lord of Love — why not open the resurrection of
the Spirit of Love? God bless all the disciples of
Christ rejoice thereon, as doth your friend

John Locke

ONE CONVERT IN TWELVE YEARS.

Father Lafevre's Work in the Arctic Regions Was Difficult.

Sun May 3 1901

VICTORIA, B. C., May 2.—The Rev. Father Lafevre has arrived here from the far away Arctic. For twelve years he has been stationed at Fort McPherson, about 150 miles from the mouth of the Mackenzie. There he has labored among the Esquimaux and Indians, and has made several trips to the whalers in their winter quarters. So difficult has been the work among the people of that land that he has been able to make but one convert as a result of his many years of faithful labor, and that convert was a dying old woman, converted on the verge of the grave.

It is a year since he left his far away station where the tribes have no God, religion is unknown and there is no greater respect for the priest than for the miner or whaler. On April 11 he started out along the Great Porcupine with a dog team, accompanied by a party of miners. He journeyed for 120 days and at length reached the Yukon near Fort Yukon, and there he remained for some months before resuming his journey, from which he arrived yesterday, having come from Skagway to Vancouver by the steamer Victorian.

During his residence among the Indians there was no word of any passing balloon nor did he hear anything which would lead to the belief that the missing André can be found in that part of the Arctic.

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(3) The voice of God or revelation is the only guide in all matters of extreme importance and grave consequences. It is our bounden duty to see always whether all our actions in public and private are exactly in accordance with the pure unadulterated word of God "*The Bible.*"

A. DEVADAS,
Pastor, C.M.S.

Ambasamudram,
11th May 1918.

June 8. '18

Xavier has left on record a marvelous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has ever expressed to me the fear lest he should become covetous: and it is a suggestive fact that he was the most generous man that I have ever known, John Stewart, of Virginia. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is the prevailing disease of old people: I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving!' The most liberal are the most fearful of selfishness. The most learned feel most their ignorance: the most humble their pride: the most pure their uncleanness: and, for the same reason, the most generous their selfishness.—*Selected.*

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."—Early Resolution of David Livingstone.

In the name & grace of God I enter this new day.
This grace of sleep hath made me strong
This gift of morning wakes my song
If in this name thou comest O new day,
Welcome be thou that comest! come what may.

In the faith & fear of God I tread the solemn way
To meet the things I hoped or feared
The things I had not guessed or heard
What if my courage fail in such assay?
Nay! but I have God's courage, come what may.

Give me some new grace, O my God, I depart all yesterday
Indeed thou knowest my soul of old
Her ancient evils manifold;
I am not new who come to this new day
Let not old sins o'ertake me. This I pray.

In the gentleness of Christ, O Christ, my soul array
Lest any unknown joy or good
Should hurt her inmost hardihood
Thou knowest my weakness, grace me not today
O touch me with thy meekness, come what may.

In the armour of thy host, thy servant arm alway
Unworthy I their joy, their fame
The crown of them that overcame
But yet I fight the good fight, once to say

frees?
"I kept the faith" – thus grant me, Come what may

In the truth a light God I set my soul today
Do thy straight page accustom me
Thy strictest counsel scrutiny –
Search me, dread Searcher, try me, yea,
Lean in thy light & trust, O judge me, come what
may

Blanche Lippington

I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.—*James Russell Lowell.*

"If you are minded thus to try, begin each day with Alfred's prayer,—'fiat voluntas tua'; resolving that you will stand to it, and that nothing that happens in the course of the day shall displease you. Then set to any work you have in hand with the sifted and purified resolution that ambition shall not mix with it, nor love of gain, nor desire of pleasure more than is appointed for you; and that no anxiety shall touch you as to its issue, nor any impatience nor regret if it fail. Imagine that the thing is being done through you, not by you; that the good of it may never be known, but that at least, unless by your rebellion or foolishness, there can come no evil into it, nor wrong chance to it. Resolve also with steady industry to do what you can for the help of your country and its honor, and the honor of its God; and that you will not join hands in its iniquity, nor turn aside from its misery; and that in all you do and feel you will look frankly for the immediate help and direction, and to your own consciences, expressed approval, of God. Live thus, and believe, and with swiftness of answer proportioned to the frankness of the truth, most surely the God of hope will fill you with all joy and peace in believing."

THERE never *has* been a Golden Age in the stormy history of the human race; but one would arrive within the next twenty-four hours, if the Bible suddenly became the universal rule of action. * * * * If we track back to their origin what may be called the running sores of civilization—the inequalities of social condition, the hatred of class against class; the cruelties of a social order built not on brotherhood, but on selfishness, the mistrust betwixt civilized nations which finds expression in ever-expanding fleets and armies, the vices that blacken the life of the world as with fire and waste it as with famine—each of these will be found to spring from some latent or open discord with the teachings of the Bible. * * * * Let there be imagined one city on earth built absolutely on Christ's teaching, with brotherhood linking class to class; the Golden Rule the foundation of all business and the law of love as the sole statute book. It would resemble nothing so much as the city John saw, in vision, descending out of heaven from God.

W. H. FITCHETT, LL.D.

—*The Beliefs of Unbelief.*

Professor Edwin Lewis of Drew Seminary, in a Christmas meditation, took a similar line:

"It is not simply that Christ tells us certain things about God, as though he were a mere spokesman, — a 'Teacher.' Rather it is that Christ is himself the Word. He is God telling us about himself as though he were saying, 'Behold me! This is I.' Christ is the Creator in creation, the Eternal in time.

"The eternal and the temporal, which are logical opposites, lost their oppositeness and converged at a point in our human history — Jesus Christ — which was both of them at the same time. He who upholdeth all things by the word of his power had not where to lay his head. God who is the same yesterday, and today, and forever, nevertheless submitted himself to the law of change, the law of human birth and growth and death. He did this because, being Triune, he was so constituted as to be able to do this before he did it.

"Christian faith does not accept the One Miracle because it accepts the miracles; rather it accepts the miracles because already it has accepted the One Miracle. Criticism, *if it is to be Christian,* must be under the constraint of belief in the supernatural and not under the constraint of its out-and-out denial, for in the latter case the question is begged before the critic even opens the record."

After speaking of those who seek for the support of scientific analogies, as, for example, *parthenogenesis,* or "virgin birth" in low forms of life, Professor Lewis says:

"The whole point of the Christmas event is that it constitutes an absolute biological exception. It is not repeatable. It is but one of a series of other

unrepeatable events culminating, as they do, in the Resurrection. The issue does not concern the extent to which faith can claim and receive the support of science. Instead, the issue concerns the truth of that belief as to God to which the Christian commits himself, because for him God is in Christ and because in 'seeing' the Son he at the same time 'sees' the Father also."

And we must not forget the testimony of Lord Tweedsmuir in a Montreal Presbyterian meeting:

"No Presbyterian will forget the necessity of dogma. There are certain fundamentals in our Christian faith which are beyond time and change. We base ourselves upon a great historical fact. The foundation of our faith is not only 'God is love.' It is still more the tremendous historical fact that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' "

It works that way still. I count among my valued possessions the photograph of a letter of Abraham Lincoln, the original of which is preserved in the state capitol at Albany. It is a letter Lincoln wrote granting a pardon to a deserter.

EXECUTIVE MANSION,
WASHINGTON, October 4, 1864.

Upon condition that Roswell McIntyre of Company E, Sixth Regiment of New York Cavalry, returns to his regiment and faithfully serves out his term, making up for lost time, or until otherwise lawfully discharged, he is fully pardoned for any supposed desertion heretofore committed; and this paper is his pass to go to his regiment.

ABRAHAM LINCOLN.

On the side of it is indorsed: "Quartermaster's Office, New York City, October 22, 1864. Transportation furnished to Baltimore, Maryland. H. Brownson"; and down at the bottom in a different hand is this indorsement: "Taken from the body of R. McIntyre at the Battle of Five Forks, Virginia, 1865." So he went back and died like a man, with his pardon on his person. And here to-day, to the coward and the deserter and the traitor and the man who has run away, the same Lord God Who set Elijah on his feet is speaking, and He is able to send him back to be faithful, even urto death. Thanks be to a God Who is still alive.

LIBERAL MIND HELD BLIGHT ON RELIGION

Church Leaders Upbraided by Dr. Link for Acceptance of Modern 'False Idols'

INFLUENCE SEEN WANING

He Says Survey Reveals Loss of Prestige—Calls for Positive Stand on Moot Issues

Religion is losing ground in this country because of the growth of the "liberal mind," Dr. Henry C. Link, director of the Psychological Service Center and author of "The Return to Religion," declared yesterday at a luncheon and conference of the National Committee for Religion and Welfare Recovery, held at the Aldine Club, 200 Fifth Avenue.

About 100 delegates, representing Catholic, Protestant and Jewish organizations, were upbraided by Dr. Link for failing to take a positive stand on such issues as communism, the sit-down strikes and gambling. Compromise is impossible with these "evils," he indicated, adding that unless the church substituted "a common faith for personal liberalism, and an uneconomic God for men of expediency," it could not regain its influence and power.

Disclosing the results of personal interviews in sixty-five cities throughout the nation with 5,000 men and women "representing a scientific cross-section of all economic classes," Dr. Link declared 44 per cent of this group felt that religion was losing influence, while 76 per cent believed religion should have more influence in the United States.

"In the face of a felt need for religion by so great a majority, the belief that the influence of religion is waning can mean but one thing—that the necessary religious leadership is lacking," Dr. Link asserted. "The church and the ministry, in so far as they represent the official leaders of religion, have been found wanting."

These leaders have failed, Dr. Link contended, in their acceptance of "the false idols of our modern civilization." He called liberal education and a liberal mind the "most destructive" influence in this country. Referring to the "liberal mind," he said:

"It is the mind systematically cultivated to question the traditions and morals of the past; the mind habituated to doubt the old and to place credence in the new; the mind which accepts no authority except the authority of its own reason.

"This is the road to moral, social and economic anarchism—the road to chaos and revolution. And this is the road we are traveling today. Yet our religious leaders, to say nothing of our intellectual and political leaders, with few exceptions, do not even know it."

The general diffusion of the Bible is the most effectual way to civilize mankind, to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude: to improve all the relations of social and domestic life. —JAMES KENT.

David Livingstone's Journals.

Nov. 22, 1853 (40 years old) We work for a glorious future which we are not destined to see — the golden age which has not been, but will yet be. We are only morning stars shining in the dark, but the glorious morn will break — the good time coming yet. (Cites Isaiah, Jer., Ezek. Paul) Yet — ... Ye this time are work: may God accept our imperfect service.

Jan. 14, 1856. O Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But will Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me as they did to Thy Son. I commit my way unto Thee. I trust also in Thee that Thou wilt direct my steps. Thou givest wisdom liberally to all who ask Thee — give it to me, my Father. My family is Thine. They are in the best hands. Oh, be gracious and do Thou all our sins blot out.

A guilty, weak and helpless worm
On Thy kind arms I fall

Leave me not. Forsake me not. I cast my — self and all my cares down at Thy feet. Thou knowest all I need for time and for eternity.

Jan. 25, '54. Oh! thou who wast the man of sorrows for the sake of poor, vile sinners, and didst not disdain the thiefs petition, remember me and thy cause in Africa. Soul & body, my family and thy cause. I commit all to thee. Hear, Lord for Jesus' sake.

March 6. '54 O Lord I am thine, truly I am thine, take me – do what seemeth good in thy sight with me, and give me complete resignation to thy will in all things.

June 20. '54 Holy, gracious, almighty Power, I bride myself in thee through thy almighty Son. Take my children under thy care. Purify them and fit them for thy service. Let the beams of the Sun of Righteousness produce spring, summer and harvest in them for thee. (6 children)

May 11, '62. My dear, dear Mary has been this evening a fortnight in heaven – absent from the body, present with the Lord... For the first time in my life I feel willing to die.

March 1, '63 I feel very often that I fear not long to live and say, 'My dear children, I leave you. Be manly Christians and never do a mean thing. Be honest & men and to the Almighty One.

Aug. 27. '63 On this day fortnight my beloved Mary stopped and removed from me by death. & I can I'll come again. Mother. from our dear darling place

though you'll not see me, Master, I shall look upon your face though I cannot speak & hear I shall hearken what you say. And be often, often with you, when you think I'm far away.

Dec. 29, 1865 My times are in thy hand. O Lord! Thou with me and I am safe. And above all, make me useful in promoting thy Cause & grace and God's glory among men.

Oct. 3 1871 I read the whole Bible through four times while I was in Wanganui.

March 19, '72. Birthday. My years. My King. My life. my All; I again dedicate my whole self to thee. Accept me and grant, O gracious Father, that the rest of this year I may spend in thy work & to thy glory. In Jesus' name I ask it. Amen. Do let it be. Amen Emphatic.

March 19, 73. Thanks to the almighty Preserver of men for sparing me thus far, on the journey of life. Can I hope for ultimate success? So many obstacles block our way and Satan prevail over me, O my good Lord Jesus.

March 24. 73 Nothing earthly can make me sick of my work in despair. I encourage myself in the Lord my God, and go forward.

A week later he died. On Apl. 18, 1874 he was buried in the Abbey.

David Livingstone's Journal

March 6, 1859. "I want my whole life to be out & out for the Divine glory, & my earnest prayer is that God may accept what this own Spirit must have implanted - the desire to glorify Him. I have been more than usually drawn out in earnest prayer of late - for the Expedition, for my family - to bear best —'s misrepresentation in way injure the cause of Christ - the hope that I may be able to open this dark land to the blessed Gospel. I have cast all before my God. God Lord, have mercy upon me. Leave me not, nor forsake me. He has guided all in time past. I commit my way to Him for the future. All I have received has come from Him. Will He be pleased in mercy to use me for His glory. I have prayed for this as Jesus Himself said, Ask & ye shall receive, & a host of statements to the same effect. There is a great deal of trifling frivolousness in most trusting in God. But trusting in Him who is truth itself, faithfulness, the same yesterday, today & forever! It is presumption not to trust in

Him implicitly, & yet this heart is sometimes fearfully guilty of distrust. I am ashamed to think of it. Oh, that I may trust Thy trusting, loving, childlike spirit in Thy dear grace. O Lord, I am Thine, truly I am Thine – take me – do what Seemeth good in Thy sight with me, & give me complete resignation to Thy will in all things."

April. 27. 1863. "On this day twelvemonths my beloved Mary Chappell was removed from me by death. "If I can, I'll come again Mother, from out my resting place
You'll not see me, Mother, I shall look upon your face;
Though I cannot speak a word, I shall hear each word you say,
And be often, often with you, when you think I'm far away."

Dempsey.

Dec. 29. '65 "My times are in Thy hand, O Lord. Be Thou with me & I am safe. And now oh make me watchful in promoting Thy cause & grace and pray with many men." After the disaster of Baron von der Decken's expedition

March 19. 1872 Birthday "My Jesus, my King, my Life, my All. I again dedicate my whole self to Thee. Accept me, and grant I most

gracious Father, that since this year is gone, I may finish my task. In Jesus' name I ask it. Amen. So let it be. David Livingstone

March 19, 1873 Last birthday "Thanks to the Almighty Preserver I am for opening me this year on the journey of life. Can I hope for ultimate success? So many obstacles have arisen. But Satan prevail over me. O my God help me"

March 24. "Nothing earthly can make me give up my work in despair. I encourage myself in the Lord, my God, and go forward."

Livingstone

"In the quietest parts of the forest there is heard a faint but distinct hum, which tells of insect joy. One may see many whisking about in the clear sunshine in patches among the green glancing leaves; but there are innumerable myriads working with never tiring mandibles on leaves and stalks and beneath the soil. They are all brimful of enjoyment. Indeed the sensuousness of organic life may be called a mantle of happy existence encircling the world, and imparts the idea of its being caused by the consciousness of our beneficent Father's smile on all the works of His hands."

Travels, Researches in So. Africa 387

"It is to be hoped that their (the L.M.S.) constituents will not only enable them to begin, but to carry out their plans, and that no material depression will ever again be permitted, for appearances of spasmodic benevolence recur." 428

Journal. May 13, 1872 "He will keep His word. The promises are full of grace, truth - no doubt of it. He said 'Him that cometh unto Me I will in no wise cast out' and 'Whatsoever ye shall ask in My name I will give it.' He will keep His word: then I can humbly come and present my petition, and I will be all right. About to leave inestimable Sarah."

A.L.

11

March 19 (1872) Birthday. My Jesus, my King, my life, my all, I again dedicate my whole self to Thee. Accept me & grant oh. Gracious Father, that ere this year is gone I may finish my task. In Jesus' Name I ask it. Amen, so let it be. Dear Lizzie."

Nov. 8, 72 "The spirit of missions is the spirit of our Master; the very genius of this religion & diffusive philanthropy is Christ itself. It requires scriptural preparation to attest its genuineness."

March 19, 1873. "Thanks to the Almighty Preserver of man for sparing me thus far on the journey of life! Can I hope for ultimate success? So many obstacles have arisen. Let not Satan prevail over me, oh! my good Lord Jesus."

Sept. 27. 1873 Last words. "Knocked up, faint, and remain - recover - sent to buy milch-goats. We are on the banks of the Kaleidarus."

Died on May 1 73

Jack London.

Stone, "Sailor on Horseback." "He believed the entire Christian religion to be a mass of empty ritual and incredible fact (sic). He was convinced that religion, any and all religion was mankind's greatest enemy because it anesthetized the brain, doped it with dogma, made men accept blindly instead of thinking for themselves, kept them from asserting themselves as masters of the earth upon which they trod, and hence from bettering their lives. In Nietzsche, Jack found justification for everything he felt about the shams, hypocrisy, and falsity of religion, stated with such brilliance that he was certain Nietzsche had dug a grave for Christianity". p. 110.

"He believed in the physical basis for life because he saw the hypocrisy, fraud, and insanity behind the spiritual basis. He wanted scientific knowledge to replace unreasoning faith; only through accurate and penetrating reasons could the fear of the Dark Ages be taken off the backs of men, could God be dethroned and knowledge set up in His place. "An agnostic is a God-stupped man & not but the human soul" (sic) p. 125

To a friend who wanted him to join in a conference about religion, he wrote that "the battle over religion seems so far away, a little & forgotten battle that is being waged off some where in a secret corner of the world. I think you are fighting an anachronism already, intellectually, I hate". p. 323

To a friend. "How about you and your who have no God? There is damned little satisfaction in being a materialistic monist". p. 162

Poem on his death:

"When I get some age to work,
I pray the Lord I may not shirk
If I should die before the night,
I pray the Lord my works do right" p. 274

In "The Yellow Peril", an essay written in 1904, he completely affirmed his belief in the essentially ethical character of the Anglo-Saxon and of Western civilization: "Back of our own great race adventure, back of our robberies by sea and land, our lusts and violences and all the evil things we have done, there is a certain integrity, a sternness of conscience, a melancholy responsibility of life, a sympathy and comradship and warm human feeling, which is ours, indubitably ours, and which we cannot teach to the Oriental as we would teach logarithms or the trajectory of projectiles. That we have groped for the way of right conduct and agonized over the soul betokens our spiritual endowment. Though we have strayed often and far from righteousness, the voices of the seers have always been raised, and we have harked back to the bidding of conscience. The colossal fact of our history is that we have made the religion of Jesus Christ our religion. No matter how dark in error and deed, ours has been a history of spiritual struggle and endeavor. We are pre-eminently a religious race, which is another way of saying that we are a right-seeking race." "Jack London's Big Dinner" p 213

Photostat of Lincoln letter in Albany Library

Exec. Mansion Wash Oct. 4. '64

Upon condition that Roscoe H. Stiger of Co. E 6th Regt. of New York Cavalry returns to his Regiment and faithfully serves out his term, making up for lost time, or until otherwise lawfully discharged, he is fully ~~pardoned~~ pardoned for any supposed desertion heretofore committed: and this Paper is his pass to go to his regiment.

Abraham Lincoln

Endorsed. "Taken from the body of R. H. Stiger at the battle of Five Forks, Va., 1865"

The second incident occurred at the installation of the Rev. Dr. William Elliot Griffis in Ithaca. During the session of the Council, Mr. Beecher put to the distinguished candidate the question, "Are you in the habit of daily private prayer?" The unusual question excited a slight ripple of laughter in the Council. Mr. Beecher turned and said, with much gentleness and seriousness, "Do not laugh, brethren."

In "The Yellow Peril," an essay written in 1904, he completely affirmed his belief in the essentially ethical character of the Anglo-Saxon and of Western civilization: "Back of our own great race adventure, back of our robberies by sea and land, our lusts and violences and all the evil things we have done, there is a certain integrity, a sternness of conscience, a melancholy responsibility of life, a sympathy and comradeship and warm human feeling, which is ours, indubitably ours, and which we cannot teach to the Oriental as we would teach logarithms or the trajectory of projectiles. That we have groped for the way of right conduct and agonized over the soul betokens our spiritual endowment. Though we have strayed often and far from righteousness, the voices of the seers have always been raised, and we have harked back to the bidding of conscience. The colossal fact of our history is that we have made the religion of Jesus Christ our religion. No matter how dark in error and deed, ours has been a history of spiritual struggle and endeavor. We are pre-eminently a religious race, which is another way of saying that we are a right-seeking race." Biog. of Jack London - Lehrs copy

d as soon as he was able to make himself understood, he began little journeys into inland cities and towns preaching the Gospel, and distributing tracts and books, Testaments, and portions of Scripture. Mr. John wrote about this time:

It is no tiresome work to me to study Chinese. Its difficulty only intensifies my desire to grapple with it. Who would find it a burdensome task to learn a language which is, through the Providence of God, intended to be a channel through which Divine truth, like a life-giving stream, is to flow into four hundred millions of thirsty but immortal souls? The glory of God in the salvation of souls is the noblest work under heaven.

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